The Universalist Leader

Boston and Chicago

June 7, 1924

School of Religion

OUR NEW MISSIONARIES TO JAPAN

(See page 15)

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Florence I. Adams.

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Literary Editor

Granville Hicks.

Contributing Editors

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Dr. Frank Oliver Hall, Prof. Daniel Evans, Miss Emily Dinwiddie, Dr. Winthrop Packard, and Rev. A. Gertrude Earle.

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

GOOD-BY CARY

CARY of Little Falls is off to Japan. Next week the Foreign Mission Board, General and State Convention officials, and his own parish meet to say good-by.

With his family he starts around the world to represent our Church in the leading nation of the Orient. He goes at a time of difficulty but, as Secretary Etz said at Attleboro to the Universalists of Massachusetts, at "a time of unusual opportunity."

We have no sympathy to extend to Mr. Cary and his family. There may be pain and hardship, but on the purely personal side there is interest, growth, culture, delight, involved in contact with a great, virile, changing nation so different from our own. His children have a real education ahead of them. So have the elders.

It was of the service to be rendered that the General Secretary was speaking. When the need is greatest the chance is greatest. With protests flying across the Pacific over the action of the United States in needlessly affronting Japan in the immigration bill, with inflammatory editorials in Japanese papers and our own Hearst papers, with a definite propaganda of hate against other races busy among us, we need tactful, patient, courteous, intelligent Christians to go to Japan and show that the action of Congress does not mean all it seems and that it does not represent the wish of our people.

Mr. Cary may not care to discuss this bill when he reaches Japan, but he can say truthfully that the majority of us admire Japan for her energy and ability and wish her well.

He can say that we believe in the religion of Jesus, summed up in the statement that there is one God and Father of us all and that all we are brethren.

He can tell our kinsfolk frankly that we realize that the action we take both individually and collectively counts more than our professions, and that we are working hard to make our beloved country right in every word and act.

He can remind our friends there that free governments where the people rule have never yet devised perfect means for the expression of public opinion, that accidents happen like the totally unexpected action of Congress after the Hanihara note, and that we too have our politicians. They will understand what we mean and will reply, "We too have suffered."

With just pride in our country, with complete loyalty to what is highest in our institutions, with open mind to the best Japan has to offer, and with unfailing Christian sympathy, Mr. Cary and his family can be ambassadors of good will.

We are sending them for that. If they gain not a single convert, but in one way or another convey the idea that we want to be neighbors and friends, they will accomplish their mission and earn our gratitude.

* *

HATS OFF TO TRUE SPORTSMANSHIP

AN Associated Press dispatch from Tokyo says that Major Stuart MacLaren, the British aviator who crashed at Akyab, Burma, on his round the world flight, cabled the American Naval Attache at Tokyo, "Hats off to the Stars and Stripes for real sportsmanship."

This referred to the offer of the American Navy to transport his spare airplane from Japan to India to enable him to continue his flight.

The American destroyer which bears the name John Paul Jones made a quick run from Hakodate, Japan, to Hong Kong, China, with the plane. There another destroyer took it and rushed it to Calcutta.

This was done with the approval of our aviators making an effort to be the first to fly around the world. It was done with the full knowledge and approval of the powers that be in the Navy, than whom none are more solicitous for the honor of the country and the glory of our flag.

The incident is one which should be exploited. Into the murky atmosphere of much which is happening in our politics, it falls like a beam of sunlight.

A brave man risking his life every day, battling with the unknown forces of the air, mastering the great unexplored spaces of the world, meets with a misfortune which wrecks his enterprise. Other brave men in much the same enterprise, competing for the victory, stretch out a helping hand to enable him to go on.

It sends a thrill of pride through us to realize that these others are our own. The conquest of the Pacific passage in the far North with its snow and fog and bitter cold was glorious. This is more glorious.

Men of another nation can say, "Hats off to the Stars and Stripes for true sportsmanship."

There are suggestions here for us of a softer fiber and more sheltered life.

The men out in the open seem to grow big. The real men of army and navy who do the hard, difficult, dangerous work in new countries, in stormy waters or far above the surface of the earth in the oceans of the air, are seldom petty. Any man exposed daily and hourly to sudden death seems to sense spiritual values half buried for the rest of us by the toil of daily life.

"That other fellow, whatever his nation, is up against the same strain and stress and rushing wind and beating storm that we are.

"Then give him a cheer and a hand and a friendly thought.

"Both of us may crash to-morrow. Then be big about it to-day. What is the use of hate?"

Far be it from us to suggest that all these men thus idealize their status or live up to these high thoughts.

We do, however, say that the hand stretched out to help the British aviator indicates a mental and moral attitude which does exist, which perhaps is more common than we think and in itself is a noble thing.

With just a little imagination the rest of us, perhaps, can see ourselves on a flight not much longer comparatively than a circuit of the globe, that the other fellow is up against much the same things that we are and that the time any of us have is much too short for hate.

* *

MAKING THREE MONTHS SUBSCRIBERS PERMANENT

WHO can help make our three months subscribers permanent?

The General Superintendent, who started the present campaign for the *Leader*, and all the general officers can do it and are doing it in public and in private.

The ministers of the local churches when in earnest are a powerful factor. They can tell what the *Leader* does for them, organize parish committees, follow up the work, see that it is done.

Old subscribers who are not ministers can go even further, making clear that the *Leader* reaches all our people and not merely trained theologians.

The new subscribers can do it for themselves by studying the paper carefully, reading more than one issue, taking stock of their own lives, considering whether it is not a part of life to follow up some of the intellectual, moral and spiritual leads the *Leader* points out, and all these can do it by criticism made to us, sending in church news, helping us in other ways.

We can do it ourselves by making a *Leader* which appeals, which grips, which keeps up the pace, which stimulates interest and carries on.

That we propose to do. The *Leaders* we have made are but the beginning.

We want the paper intellectual, so as to hold the many thousand intelligent people to whom we go, but not "high brow."

We want it morally earnest, to make men realize that life is more than a pleasure jaunt, but not devoid of humor and piquancy and charm.

We want it interesting, but never guilty of playing to the galleries, political but not partisan, patriotic but not blind, loyal to our Church but not sectarian, devout but not sanctimonious, sure but not bigoted, full of faith but not credulous.

We want to make it one of the powerful factors in the weekly journalism of our country, to hold up liberal religion and religious liberalism in every field of thought and action.

This is a big contract, but so is our God a mighty God, and our faith a mighty faith.

It calls for big men. We have them to draw on and they can put the thing over.

If money can do it, if toil night and day can do it, if faith, enthusiasm, courage, can do it, we propose to put the *Leader* in the lead and keep it there.

We want you to help by coming with us, and staying with us. We don't expect to suit all of you all the time. We do expect to suit some of you all of the time and all of you some of the time—and enough of the time to make it mighty well worth your while.

Give us your names and your support.

* *

ON "TALKS WITH TOILERS"

ONE half the world does not know what the other half is doing. In the article published this week and in eleven subsequent articles, the author of this series will tell how representative workers look at their world.

The danger of class distinction is becoming a real danger to America. One way of meeting this danger is by friendly meeting on a common ground, and by explanations. When two persons, whatever their difference, sit down in a quiet corner and have an honest heart-to-heart talk, the difference will vanish in favor of understanding.

Most workingmen are honest and industrious and intend to serve the public interest. With this conviction the writer visits them, watches them as they work, talks with them, and finds that the gulf between the trades and the professions is imaginary. He finds that men in all pursuits are beginning to think that we have a great common task which we can do best by co-operation. He finds that those who work with their hands as well as those who work with their brains understand it that way.

E. H. C.

* *

A NEW LIBERAL COMMENTARY

WE shall begin in July publication of a series of important articles by Dr. James S. Stevens, Dean of the College of Arts and Sciences of Maine State University, entitled "A Liberal Commentary on the Old Testament Narratives."

We advise all ministers, Sunday school teachers, Institute workers and Bible students to see that their *Leaders* are preserved during the summer. We advise all interested in general literature to look at one of these articles before passing it over. Dean Stevens has done an interesting and important piece of work. His new commentary will make its mark in the re-

ligious world. It is not at all voluminous. It is almost startling in its brevity. The point about it is that he does not take up and elucidate every Bible passage, but is simple and direct in what he does explain and makes so clear the principles of interpretation that he enables the reader to interpret for himself.

Dean Stevens is a graduate of the University of Rochester with the degree of Ph. D. from the University of Syracuse. He has been professor of physics in the University of Maine since 1891 and for two years was also acting head of the department of English there. He is the author of several well known text books on physics, of the "Theory of Measurements," "A Dramatization of Job," "A Chapel Service Book" and "The English Bible," and is a frequent contributor to scientific, educational and literary periodicals.

* *

THE INNESS PAINTINGS

IN the account of the unveiling of the Inness paintings in the church at Tarpon Springs we published the address of Mrs. Katherine B. Tippetts, vice-president of the Florida Federation of Women's Clubs, and attributed it to Dr. Whitford, omitting the admirable address which Dr. Whitford delivered at that time. We regret the omission and the mistake.

The Board of Trustees of the General Convention recently sent to Mr. Inness a letter of thanks for the gift of these paintings. Comment upon them is coming to us from various parts of the country, all paying tribute to the beauty of the paintings and to the significance of the work in the evolution of both art and religion.

We learn unofficially that Mr. Inness was offered $60,000 for these paintings before he took them South to present them to the church. The beautiful thing is that he is not working for money. He is actuated by a love of art and by deep religious conviction.

People in numbers are visiting Tarpon Springs just to study these paintings. More and more as the years go on it seems likely that this little Universalist church will become a place of pilgrimage. Universalists going to Florida hereafter will want to include Tarpon Springs in their itinerary.

In a recent issue we published the notable address of Dr. Shutter delivered at the unveiling ceremonies. He was at his best and the address made a deep impression. The address is now printed in pamphlet form.

* *

ABOUT THE NEW BOOKS

HANDICAPPED: The Life Story of Frederick A. Bisbee," is announced by the Publishing House in this issue.

Miss Dorothy Hall, with the collaboration of her father, Frank Oliver Hall, has done an admirable piece of work, and the thousands of friends of Dr. Bisbee will be gratified by the appearance of a biography which is appreciative, discriminating and intensely interesting.

Announcement will be made next week of the decision to publish in the early fall "Rediscovered Countries," by Frank D. Adams—some of the chapters of which have appeared in the *Leader*.

"Attempts at Interpretation," by Frederic Williams Perkins, and "The Reconstruction of Theology," by John Murray Atwood, have also been recommended by the directors of the Publishing House and announcements may be looked for.

We are certain also that a decision will be made to publish in book form "The Liberal Bible Commentary," by Dean Stevens of Maine. It will make one of the most interesting series of articles and one of the most useful little books imaginable.

* *

HOW FIRM A FOUNDATION

AT Trinity Church, Boston, recently the Rev. H. K. Sherill read this striking quotation from Bertrand Russell:

> "That Man is the product of causes which have no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labors of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of Man's achievement must inevitably be buried beneath the debris of a universe in ruins—all these things, if not quite beyond dispute, are yet so nearly certain that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built."

This is vivid and it is honest, but it is not true. It may be true that "only on the firm foundation of unyielding despair" can Bertrand Russell build his life, but it is equally true that it is only on the firm foundation of unyielding hope that we can safely build our life. All this is assertion, to be sure. One assertion in a sense is as good as the other—admitting them to be equally honest. One in a sense is not as good as the other, judged by their value as furnishing a motive and dynamic for life and for service.

There are many millions of us willing to live our lives on the basis of a proposition, not which has been proved, but which our whole nature tells us is true.

That proposition is that there is a God who made us and whose we are.

It does not seem to us more irrational to hold that there is a great, intelligent, living, creative energy which made Christ and us than to hold that he and we came by chance.

It makes all the difference in the world in our attitude to life to believe that we are workers with that Power in the creation, laborers with God, toiling for the perfection of the race and of ourselves.

We have a sure foundation. What matters it about proof where the thing does not lend itself to proof in the usual sense of the word? We are willing to act on it. We are contented to call it faith, and we thank God or the Universe or whatever is, for that faith.

The Reconstruction of Theology

VI. The God of Experience

John Murray Atwood

WE have endeavored to show previously that always on the higher levels of thought and life we can find Power and Strength—God. The well known saying of the agnostic, Professor Clifford, "We have seen the spring sun shine out of an empty Heaven upon a soulless earth, and we have felt with utter loneliness that the Great Companion was dead," can not apply here. However one may choose to interpret or name it, one thing is certain—this Power is real, living and always available.

We are aware that what we have stated is a very simple truth—because it is such a common fact. It is so simple and common that men generally fail to remark its significance. They have been looking for a revelation of God in some miracle that transcends the ordinary experience, or in some unusual vision or other like that of which mystics tell. Yet we are convinced from our study of mysticism that all that is valid as a revelation of God in the mystic's experience is of this nature. That is, it is just the thrill, uplift, the access of spiritual energy which all men receive when they ponder great thoughts, do disinterestedly worthy deeds, commit themselves to noble courses, or successfully resist strong temptation. The so-called ecstasy of the mystic, we may explain in passing, is plainly due to the temperament of the individual, while the intellectual content* of the vision is attributable to the association with the moving experience of what the person has previously been taught or thought; but *what revelation of God there is,* clearly is of the same kind we all may and do have.

We are also persuaded that when Bible writers or men, not excepting Jesus, speak of knowing God or having been blessed by Him, it is the God they have found in experiences of this nature. Recall some of them, and it will be seen that it is so. They that wait on the Lord shall renew their strength. I can do all things through Him that strengtheneth me. The pure in heart see God.

What we would urge here is not that this is the only way God is known, but that it is the best way to come to have faith in Him, and to lead others to it. This is the basis for a real consciousness of God, for which all other evidence is but confirmatory.

Now the Power thus known is *adequate.* By this we mean that this God is able to meet all the real needs of ourselves and others. When we have been lifted up to where this Spirit is found, we discover we can do great things under its influence. In a sense, nothing is impossible. Sin is out of the question. We recall the familiar lines of Martineau:

> "How small, in that uplifted hour,
> Temptation's lure or passion's power!
> How weak the foes that made him fall,
> How strong the soul to conquer *all.*"

When we take counsel with the Most High as He is thus found in noble lives, great thoughts, and the like, if we have had question as to whether we should do the brave, the magnanimous, the unselfish thing, as to whether we should be wholly devoted and loyal, *now* there is none. We both know our duty and resolve to do it. Prayer, in this sense, is but a means of rising to the heights, of finding God—of not remaining on the lower levels of thought and action.

Our experience here is not peculiar. This is the Power by which *every man* who has been generally good or useful lives his life. He draws his energy from the eternal springs in the hills, as does every great stream of life. He who has achieved any work that required faith and perseverance, who has served loyally great causes year after year, who has performed faithfully and cheerfully the duty that must be done day after day, never shirking, who in his suffering has been a hero like Frederick Robertson—has lived and wrought in this Power. All true life is of one source. If you take that saying of the Fourth Gospel, "Without me you can do nothing," as standing for the confession of man's dependence on the higher and better for his divine life, it is a universal truth. We can safely challenge any one to point out a single individual who has lived to any purpose who did not rely on the inspiration of this Spirit. In the very act of determination to do the worthy thing, to be brave or persevere, man turns to God and lays hold, unconsciously, perhaps, but really, of His strength.

Now we say not only that man has to rely on this Power, but that it is adequate for all his wants. Whether God is omnipotent or not, is a question into which we do not need to enter. Those who have been drilled in the doctrine of the sovereignty of God as the great fundamental premise in theology, have easily justified Calvinism or Universalism. How many arguments have turned on the supposition, "If the good God is omnipotent," then certain things must follow. To be sure, logic is mighty: Grant the premise and the conclusion seems warranted. Yet at the best this remains an argument based not on a known fact but on a hypothesis. It can not create assuring faith, much less bring one to God. But if one will turn to this God of experience, here will be found assurance and comfort all-sufficient for man's needs.

For there is a sense in which one may legitimately speak of the Highest as, for all the practical purposes of his life, *all powerful.* We say "all practical pur-

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*Dr. G. A. Coe says: "The mystical insights of any religion are obviously colored by the teaching the mystic has already received—every religion confirms itself through its mystics. The Christian mystic feels that Christ or the Virgin Mary is present, a Mohammedan mystic never. Each mystical religionist brings back from his contemplation the sort of ideas he puts into it." (Psychology of Religion, p. 273.) He adds that the mystic is never released from the influence of his own past. St. Teresa, for instance, claims that in a vision the mystery of the Trinity was clearly explained to her. But, if she had never heard of the Trinity before, she certainly never would have had any vision of it.

poses," by which is meant the tasks that man has to perform, emergencies and sorrows he has to face. It is the very essence of his trust in that which is divinest in him—in God—that the strength necessary here can always be had, not to remove disagreeable facts or troubles, avert calamities or death, because, forsooth, He is powerful and men, if only they have sufficient faith, can thus be spared these trials, but to enable him to play his part and do what should be done.

This is the meaning of the saying that Paul declared came to him in his struggle with his infirmity: "My grace is sufficient for thee." That is the testimony of experience that reliance here is never misplaced. When one falls back on the Highest, not in the sense that he ceases to make effort, and thus leaves all to God, but just the contrary, when he is courageous and energetic, then he *knows* the help of God. How many there are that have discovered that when, instead of nursing their sorrow, supinely giving up the struggle and very literally trying to cast their burden on the Lord, they played the man, took arms against a sea of troubles, fought their doubts, then Power was with them in the night. They may not have called it God, but what was it that made them stronger, made them able to bear the unbearable? Was it not out of just such experiences that Paul laid down the law that if you will work out your own salvation, God will (always) work in you? Indeed, when we see a man like Paul going straight on with his missionary labors, unstopped by his personal handicaps or Jewish-Christian opposition, or a Luther not flinching before the threats of the great Roman hierarchy, or a Garrison defying the entrenched slave power, or a Helen Keller or Francis Parkman mastering the "impertinences of fate"—what is it that stirs the nobler man in each of us? What does it mean except this, that this struggling, striving, enduring, achieving, conquering spirit is the very essence of the power of God, a manifestation of divinity, teaching us anew that they that wait *thus* upon the Lord *always* renew their strength? What man needs for every emergency is God—not to restore the dead or remove danger, but to enable him to stand upright on his feet and walk and quit himself as a man.

> "Every clod feels a stir of might,
> An instinct within it that reaches and towers,
> And, groping blindly above it for light,
> Climbs to a soul in grass and flowers."

But this God, it is said, in the last analysis is none other than your own better or ideal self. This, however, is only another way of saying that He is an immanent God. Most people have not been accustomed to this conception in their thought of God. The traditional idea of an external Deity still controls them.

The doctrine of the Immanence of God, to be sure, is not entirely modern. It is found in the Logos teaching of Philo and in the Fourth Gospel, as well as the general epistles of John. It appears, also, in the speech attributed to Paul in Acts, where he declares in Him we live and move and have our being. Certain types of mystics down through the Christian centuries have more or less clearly apprehended it.

The modern conception still depends on this witness of the indwelling (subjective) God, but it links itself up with the evidence that science affords that the power that has been operative in the universe is a resident force. This is revealed in the wonderful evolution of life (life force) up to its very apex and crown in the moral idealism and achievement of man.

The signal difference in this conception is its interpretation of the essence of this Power. What is this life force—God? Where do you most surely see it or know it? People, according to the traditional statement, have spoken as if God (the urge) was that which made things to come to pass and yet did not partake of the nature and character of the power which we see and know. *Man* wrestles with obstacles and mysteries, overcomes them and then goes on to greater strength and new battles and conquests, but God, we have been told, is the Power that makes this possible, and yet he does not win *His* way to greater strength. He has unlimited power already and is only limited by the conditions in manifesting Himself. There is a growth—a greater liberty—in the media through which this Power reveals its true nature, but actually it has been present all the time with its full potentiality; only it has been unable to declare itself.

The fallacy here is similar to that which, in the metaphysical doctrine of the Trinity, endeavored to make a distinction between the Father and the Holy Spirit. God operating in the consciousness of man and human history is the Holy Spirit, but God the Father is another sort of static person. But the dynamic conception of life with which modern science, especially psychology, has made us familiar, has erased this distinction. The only God of which men know is a spirit living and acting. So here, the only power of which we are conscious, which we can apprehend, is just that which, as Lowell says in the Vision of Sir Launfal, reveals itself so that

> "There is sunshine everywhere
> For your heart and mine:
> God for every sin and care
> Is the cure divine,"

and which in man likewise struggles up to life and light, conquering obstacles, converting seeming evil into good, and discovering and achieving for himself greater character and might. Subtract this from the Power of which we are told, what have you left? Nothing but a name, an empty form. It is like the old idea of substance which we were told had the attributes of hardness and denseness, weight, and so forth. But take away these attributes, where was the substance?

The only power of which we know in Jesus or in any man, the only one *which we reverence and admire*, is this which is found in the active moral qualities of his life. It is not acting a part, going through a form, but it is actually living, striving, serving, winning its way upward. There are many questions which follow the apprehension that the Power we most intimately know, most truly love and believe in, is thus itself brave, heroic, unselfish and loving, *sustaining and developing itself as it is thus active.* But though we may not be able to answer satisfactorily all of these, still we can hardly dodge or deny the truth of this reality.

Now this Power thus known in man is at once immanent and transcendent, in him yet above him. We have seen a person given to certain tendencies that he knew were wrong, but continually yielded to, in the very act of yielding, suddenly break off and say, "No, I will not." What is this but a revelation of the transcendent God, acting so as to forward man in his evolution? We have all known this same spirit within us opposing the wrong intent, arguing for the right, leading and inspiring us to nobler conduct. The only way that this divine transcendent spirit can successfully and truly uplift any man is by acting from *within* as an immanent God. Various influences may stimulate it, reveal it, arouse it, cause it to act, but the Power operates always as a resident force.

So we find no difficulty with faith in this God of experience because it is known within our own consciousness, because, in one sense, it is our own feeling of Power evoked by meditation, aspiration or service. For if, as science asseverates, the real abiding power of this universe is immanent—in the world, not external to it, in man, if at all, not outside him—then this is the only way that man could know a spirit that was thus inseparable from his life. The fact that it is thus subjective in no way affects its reality and oneness with the power of the universe. Take the most signal historical instances—Luther's ability to persist in his opposition to Rome according to his courageous determination, Garrison's famous manifesto and splendid adherence thereto, Lincoln's resolution to save the Union in the face of so many opposing counsellors, the host of noble men who have taken heroic stands and stood fast—all these reveal men taking hold of a higher power within them, and contributing, not only to their own emancipation, but to the moral progress of man. But this spirit, while subjectively known to each of them, was objective to every one else. But it was the same power in each and every instance, of the same kind, operating in the same way, working for the same end. Exactly as we say of the world of vegetable life: the life force that manifests itself in the tree, the shrub, rose, raspberry or lilac, is one and the same power revealing itself in such various ways, and which, if *these natural objects had consciousness, would be subjectively known.* So this varied manifestation of Power in *human life* is a manifestation of the One Spirit. The objectivity of this spirit that has been man's help in ages past is not negatived in any way by the fact that He is subjectively known to man.

Cruising Around These United States

XXIV Our First Look at Them

John van Schaick, Jr.

UP betimes, as Pepys would say, and to Attleboro on the 7 a. m., to look at a Massachusetts State Convention for the first time. The Women's Missionary people and the Sunday School people had had their meetings the two preceding days, and the Convention itself had met the night before and had heard Dr. George E. Leighton preach an able occasional sermon.

Regularly constituted authorities will report in "due and ancient form" about what was done. We would like if possible to show our folks in Florida, Kansas, California and other distant points what these Massachusetts people look like.

In the first place it is quite stupid to think they look much different from the folks out in Kansas among whom I taught school, or the folks in New York where I was born. There is a lot of "bunk" written about "the golden dome," and "classic Boston," and "high brows," and various things which make Universalist General Conventions vote down with a whoop what they think the Boston crowd wants.

There are few classic Universalists around these parts, I can assure you. As to a passion for learning and an interest in serious lectures, I suspect that there is fully as much of it in the Middle West as there is here, and what is that to sneer about?

If it is a question of evening clothes where they are appropriate and blacking one's boots, we are all coming to that any way.

But to my tale. Lewis of Melrose and Marshall his ruling elder, and James Tillinghast, who used to be State Superintendent of Pennsylvania, and Milburn of Everett, were all on the train and we sat together, but real talk began when Charles Conklin of Canton entered the car. We got him started on "the first time I heard Chapin," and various other congenial themes, and the time was altogether too short.

The little church of James Harry Holden, and Fred Moore, and Mr. Pennoyer, at Attleboro, is in the down town district, near the station. People were arriving in motors from every direction. They greeted one another much as Kansas or New York folks do—they shook hands, a few ladies even kissed, and there seemed to be nothing chilly in the atmosphere except winter's unholy lingering in the lap of spring.

With Victor Friend in the chair they soon got at business. I stood up in the rear and looked them over. They were not very young. They were not very old. They were rather middle-aged. There was nothing very startling in their appearance—although some bright millinery lighted up the scene on one side and Frank Oliver Hall on the other side.

The curious custom of passing around the State Superintendent's report and then watching him read it to see how he pronounces the words was followed. We speedily discovered that Massachusetts has ninety-five churches and seventy-four ministers, that eighty-five churches had paid their state quotas, and forty-seven contributed to Japan. It is therefore our largest State Convention. It pays the most money into the General Convention. It does the most for missions home and foreign. That is another reason for us to soft pedal—not our joking, but any real criticism of leadership when Massachusetts steps to the front.

We found that the Convention had a gift

of $10,000 outright during the year, and $50,000 in a will which is being contested.

A. Ingham Bicknell, treasurer of the State Convention, was down in a little town in Massachusetts on another matter and discovered that there was this estate, this will and an executor who, it was said, was about to disregard the will and distribute to relatives. Mr. Bicknell wrote at once, calling attention to the law, and the will was filed. But it has an executor who is fighting it. Mr. Bicknell thinks that the Convention will win. If it does not, it will be another object lesson to our people in favor of outright gifts during lifetime, or, if these are deemed unwise, for an arrangement like purchase of 6 per cent Publishing House non-negotiable gold notes, where the Publishing House or Convention agrees to pay 6 per cent on the money while the giver lives, or return it if he demands it. If he does not demand it it passes without formality, tax or possibility of contest, when he dies.

Pennoyer read the report of the Massachusetts Social Service Commission. Marshall spoke for the Publishing House, Peirce for Dean Academy, Miss Slaughter for the Y. P. C. U., Mrs. Holden for the Clara Barton Home, Dr. Lee for the Massachusetts Universalist Historical Society, Frank A. Dewick for the Bethany Union, and Charles Conklin for the Doolittle Home.

Dean McCollester, who stayed to teach his classes, came down in the afternoon to speak for Crane Divinity School.

People in states other than Massachusetts will be interested to realize how many going concerns there are in Massachusetts fostered by our people.

Dr. Peirce reported several small legacies as well as larger ones for Dean Academy. He paid a beautiful tribute to the small giver. "Now, as when Dean was started, we depend on small givers. It is infinitely preferable to any other way." A man up at Saranac had given $200 in memory of a son—one of five. There were also a new $6,000 organ, the Fales bequest of $500, and the Fletcher bequest to both church and school.

Dr. Lee spoke on Starr King, and said that 1924 is the one hundredth anniversary of his birth and that Universalists should observe it.

Mr. Pennoyer was given a glad hand on his going to the new job.

Charles Conklin, as might be supposed, spoke with fervor of a piece of social service machinery which he organized—the Doolittle Home. This came about in a logical way. When State Superintendent, he found aged, destitute Universalists and no place to put them. He got hold of a little house, hired some one to run it, put them in, and the home started. A generous Universalist gave her lovely home at Foxboro, and now they are a going concern, raising and spending $5,000 a year. They give a huge reception, or picnic, once a year, when the grounds are at their best. Universalists drive in by motor from miles around. This year it is to be June 3.

Roger F. Etz and Dr. John Smith Lowe spoke for the General Convention.

Mr. Etz said that without exaggeration he could report that "there is coming a new note in our work all over the country." Are we starting churches? In Florida we are doing more missionary work than ever before in our history. As to finances, the Providence Convention voted against drives and then voted things which necessitated three big drives. These are combined. We need $200,000 a year—half of it for regular work, half of it to take care of the three special projects—Pension Fund, Washington Church, Japan rebuildings. Two hundred thousand a year will do the regular things efficiently and finish all the special projects in five years.

Dr. Tomlinson's big church at Worcester had just come through with a pledge of full support of this program and it cheered everybody. As to Japan Mr. Etz said: "A man asked me lately if this were not a good time to withdraw our workers and get out of Japan. It is true our Tokyo church is destroyed. It is true that the immigration bill has enormously complicated things. But if we are what we pretend to be—Universalist—we will find in Japan to-day one of the greatest opportunities in the world to show it."

Our financial drive sounds large. That it is not large we can illustrate by one thing. In Massachusetts there are 25,000 individuals who are members of parishes. Massachusetts gave some three thousand dollars to Japan last year. This is better than ever before, but what it amounts to is a cent a month per individual.

Dr. Lowe is a cheer leader wherever he comes. His Tuesday night speech we spoke about editorially last week. It was Lowe at his best. Equally appropriate but altogether different was his Thursday morning talk. Then he went about telling everybody that it was all right to congratulate the new editor of the *Leader*, but the practical thing now is to get behind him and make the 6,000 new subscribers permanent. In our opinion this was a center shot. We like the impact of his bulk hitting the line for us. We like the way that he, Etz, Coons, Friend and the other leaders play the game.

At lunch time I went up to the Public Library, a beautiful, adequate building and a monument, Marshall said, to Joseph L. Sweet. A few of us may always be sounding the denominational appeal, but down deep in our hearts we are mighty proud that Universalists are the kind of folks who give to community projects. And when some of you tell me that this one or that one gives hundreds of thousands to libraries, colleges and art galleries, or the Y. M. C. A., Y. W. C. A., the Red Cross, or the Near East, I say that our job if we need money is to commend ourselves by our efficiency to the sane brains and generous hearts which endow these great projects.

These Sweets, father and son, helped make the Attleboro day memorable.

The afternoon was given to the Committee on Recommendations, and they were at it still at 4.30, when Etz came for me to go home.

It was interesting, important and sometimes amusing.

Bicknell, going home, remarked that he never had seen a Convention more disposed to talk things over and act on the basis of the facts developed than this one. It laid aside prejudices and preconceived ideas. Bicknell might well say it, for he himself succeeded in getting the Convention to adopt unanimously a

substitute recommendation for that of the committee, where it seemed for a time as if there would be a sharp division of opinion.

It was over a proposition to have an Assistant State Superintendent and a reorganization of the office work. Bicknell went at it in a lawyerlike way and made one of the most concise, tactful, effective convention speeches ever delivered. At any rate when he finished everybody took his view, or the view of the State Board, about the matter.

Dr. Coons, State Superintendent, is one of the best examples we have of a strong man able to brook opposition and enthusiastically get behind a plan he did not favor. He didn't want an assistant. He didn't think it wise, but the cause to him is bigger than his own way.

The recommendations took up the communion service and church music. Their object was to prevent the communion from being made a side issue, which is commendable. But some of us will go on giving people a chance to retire during the closing hymn on the conviction that nobody should be at communion who does not want to be there, or be compelled to stay at home on Communion Sunday to avoid being conspicuous.

There was the time-honored debate between the people who won't use great music because it is hitched up to words we don't naturally choose and those who are not troubled by phrases about the "blood of Jesus." It was all tolerant and good tempered.

Then came Whippen. Whippen is a young progressive. Some say he is a radical. The Boston ministers have just made him their president. He is far from perfect, but has marked ability and courage. Tomlinson, who has fought many of his ideas, leaned over to whisper, "The boy has stuff in him and will come through in time."

An old-timer remarked: "This Convention used to say to the young radical, 'Go off and play. We have business to do.' To-day they showed willingness to study what the young men have to say and give them a chance."

Whippen's resolutions showed thought and care. That for the Permanent Court of International Justice went through unanimously. That urging the moral responsibility of our country to share the expense of the war and the cancellation of ten billions of dollars due us was defeated with a divided house. Principal Peirce led the opposition effectively, and took the ground that we had not the facts before us.

That urging us to join the League of Nations with what reservations were necessary and calling it "a practical instrument for the operation of Universalism" also went through.

The resolution demanding that we lead in disarmament, presumably without waiting for other nations, brought forth one of the most spirited speeches Principal Peirce ever made. He objected to most of the resolutions because of an underlying pacifist note made clear in this resolution. The way of progress, he said, is by evolution—not resolution and not revolution. He considered war one of the greatest of evils, that it is the duty of Christians to suppress it, get rid of it absolutely, that the way of Christ is the way for us to walk, but he believed in effective means and not half-baked resolutions. We couldn't get rid of all armies and navies yet, and the way to move was to move with other nations. He wasn't prepared either to say that all we did in the war—all the women did at home for relief, all the sacrifice made overseas—was wrong or contrary to the spirit of Christ.

Frank Hall said Peirce was right, and he said it as an advocate of most of the resolutions. "Get the Court, codify international law, get some international machinery, and then make war a crime," he added.

By this time the Convention was perilously near the point where they all go one way or the other way by accident. They laid on the table a corking resolution which 99.44 per cent were enthusiastically for—placing the Convention on record as opposed to war, calling on the Government *in co-operation* with other Governments to take measures to outlaw war, and calling on the Churches to more earnestly declare the gospel of world brotherhood as set forth in the teachings and principles of Jesus Christ. As I re-read the resolution it makes me laugh to see what Universalists tabled. It would make me gnash my teeth if there were any significance in the action other than the thought, "We've done that already," and the further thought, "It's almost time for the 4.20 train."

For straightway they passed with practical unanimity a resolution calling for "courteous and respectful treatment" of "conscientious objectors."

As I left they swung back and tabled a resolution about religious education and war. This last, however, had in it some things about "emotional instability" and "superficial aspects of politics, economics and religion" and "war hysteria" which puzzled them. There was no telling how far it committed them.

The Convention seemed to feel the seriousness of the situation in regard to Japan and the Japan Mission, for they listened with close attention to a resolution which "looked with anxiety upon the narrowing nationalistic attitude assumed by Congress" in "abrogating the gentlemen's agreement with Japan," and memorialized the President to veto the bill. The resolution further expressed warm sympathy with Japan and our fellow Christians and pledged continued co-operation.

These Massachusetts Universalists said as plainly as they could, "We are against war and for international co-operation and good-will." They didn't say they never would fight. They didn't say they would. They are not a bad lot, these Universalists of the Old Bay State. They are pretty much all Republicans, but it's doubtful if Henry Cabot Lodge yesterday could have secured their votes for dog catcher. I didn't attack Lodge in our little informal group conferences, I didn't have to. I just sat back and listened. But nothing I heard enraged me very much.

It was a pity not to stay for the banquet and Patterson's speech, but the tickets were all sold and, while I might have been smuggled into the press seats, Etz's big car was at the door and the open road stretched away through a smiling landscape on a sunny afternoon. (I heard to-day that Patterson and Mrs. Poole both made "ideal banquet speeches.")

And so we came away. We left behind the ten

billions we didn't appropriate, the world issues we tried to settle, and the faithful workers in a movement full of blessing for mankind. We picked up Etz's little sister and Dr. Frederic Williams Perkins, and for an hour and a half exchanged "attempts at interpretation" which can not be printed, while we rolled smoothly and quickly through the lovely countryside.

Before six I was set down at Headquarters, glad to think that we have with us this strong body of Massachusetts Universalists.

Boston, May 23, 1924.

Our Prayers Together

Conducted by A. Gertrude Earle

We consider ourselves fortunate in having secured the help of the Rev. A. Gertrude Earle, minister of the Universalist church at Methuen, who will conduct this page for the next four months.

We date this series a week in advance so that people in all parts of the United States may be sure to have the *Leader* in time to enter into this beautiful service together.

For our use during the week June 7-14 we insert the following beautiful and helpful prayer from the Unitarian Service Book compiled by the Rev. George H. Badger:

Eternal God, who dost commit to us the swift and solemn trust of life, lay to rest by the persuasion of Thy spirit the resistance of our passion, indolence, and fear. Consecrate with Thy presence the way our feet must go, and the humblest work will shine and the roughest places be made plain. Lift us above unrighteous anger and mistrust into faith, and hope, and charity, by a simple and steadfast reliance on Thy sure will, that so we may be modest in our time of wealth, patient under disappointment, ready for danger, serene in death, and confident of everlasting life. *Amen.*

Saturday, June 14

God, though this life is but a wraith,
  Although we know not what we use,
Although we grope with little faith,
  Give me the heart to fight—and lose.

Ever insurgent let me be,
  Make me more daring than devout;
From sleek contentment keep me free,
  And fill me with a buoyant doubt.

From compromise and things half-done,
  Keep me, with stern and stubborn pride;
And when, at last, the fight is won,
  God, keep me still unsatisfied.

Louis Untermeyer.

Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark. Phil. 3 : 13, 14.

Sunday, June 15

When I am overmatched by petty cares
  And things of earth loom large, and look to be
  Of moment, how it soothes and comforts me
To step into the night and feel the airs

Of heaven fan my cheek; and, best of all,
  Gaze up into those all-charted seas
  Where swim the stately planets: such as these
Make mortal fret seem light and temporal.

Richard Burton.

O God, our Father, though we are as nothing before Thee, except for Thy tender mercy, Thou art all in all to us—the dawn to our darkness, the fountain to our thirst, the voice of hope to our sorrows, and the answer of peace to our contrite prayers. *Amen.*

James Martineau.

Monday, June 16

It is my joy in life to find
  At every turning of the road,
The strong arm of a comrade kind
  To help me onward with my load.

And since I have no gold to give,
  And love alone must make amends,
My only prayer is, while I live—
  God make me worthy of my friends!

Frank Dempster Sherman.

Our Father, we thank Thee for those who love us. Help us to be what we seem to them. We thank Thee for those who believe in us. May we be true to what they expect. We thank Thee for those who need us. Make us strong to serve them. *Amen.*

Tuesday, June 17

Think not thy wisdom can illume away
The ancient entanglement of night and day.
Enough to acknowledge both, and both revere;
They see not clearliest who see all things clear.

William Watson.

I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things. Isaiah 45 : 7.

Our Father, teach us to find Thee in all our experience. Darkness and light play their part in Thy universe. Thy wisdom is in both. May we see that Thy purpose for us is worked out through both joy and sorrow. We acknowledge both as coming from Thee. *Amen.*

Wednesday, June 18

God answers prayer; sometimes, when hearts are weak,
He gives the very gifts believers seek.
But often faith must learn a deeper rest,
And trust God's silence when He does not speak;
For He whose name is Love will send the best.

Myra Goodwin Plantz.

Lord, we would learn to trust in Thee at all times. We think we are trusting Thee when the sunlight falls upon our way; but when the clouds gather and the storm breaks, our hearts faint and our faith loses its vision. May we have such faith as will feel Thee in the dark and walk calmly through the storm. We would learn to be still and know that Thou art God.

May we cease our struggling and worrying and let Thee have Thy way with us until around our restlessness flows Thy rest.

Through Jesus Christ our Lord, *Amen.*

Edmund S. Rousmaniere.

Thursday, June 19

He ran a race, but never reached his goal;
He sped an arrow, but he missed his aim;
And slept at last beneath a simple stone,
With no achievements carved about his name.

Men call it failure, but for my own part
I dare not use that word, for what if heaven
Shall question, ere its judgment shall be read,
Not "Hast thou won?" but only "Hast thou striven?"

Anonymous.

Our Father, we thank Thee that Thou canst see behind our poor attainments our high purposes and good intentions. It comforts us to remember that, while men look on the outward appearance, Thou seest the heart. We rest our weary souls on Thee. *Amen.*

Friday, June 20

"What time is it?
Time to do well—
Time to live better,
Give up that grudge,
Answer that letter,
Speaking that kind word to sweeten a sorrow,
Do that good deed you would leave till to-morrow."

Our Father, we thank Thee for this day. Between the past irrevocably gone, and the future all unknown, this day is ours. In it we will try to do good deeds and think right thoughts. Accept our resolve, we pray Thee, and help us to translate it into action.

In the name of Christ our Lord, *Amen.*

The Morning News, December 28, 1799

Dorothy Hall

RUMMAGING through a desk in the *Leader* office recently, we dragged out from the back of a drawer some old newspapers which had evidently been tucked away for safe keeping and forgotten. They were so ragged and torn that we suspected them immediately of being valuable antiques, and the date on the first one confirmed the suspicion. *"Columbian Centinel and Massachusetts Federalist,"* ran the heading, "Boston, Saturday, December 28, 1799." The page was enclosed in a black mourning stripe and the first paragraph began with the announcement "WASHINGTON is no more!" So we have smoothed out the crumpled, discolored sheet and set to work to decipher the blurred print.

"The tear of pleasure starts from the unconscious eye," it goes on, "when the heart feels as it ought the innumerable testimonials in which the American people honor themselves, in discharging a part of that vast debt of gratitude due to the late pre-eminently Illustrious Deceased. Sensibly feeling the calamity, we have, to the exclusion of all 'foreign records, and all saws of books,' devoted ourselves to the painfully pleasing task of perpetuating those testimonials."

The first testimonial perpetuated is the report of the proceedings in the Congress of the United States upon the announcement of the death of the ex-President:

> Immediately after the Journals were read, general MARSHALL came into the *House of Representatives,* apparently much agitated, and said,
>
> MR. SPEAKER,
>
> Information has just been received, that our illustrious Fellow-Citizen, the Commander in Chief of the American Army, and the late President of the United States, is no more. Though this distressing intelligence is not certain, there is too much reason to believe its truth.
>
> After receiving information of a national calamity so heavy, and so afflicting, the House of Representatives can be but ill-fitted for public business. I move you, therefore, that we adjourn.
>
> The House immediately adjourned.
>
> Thursday, Dec. 19.
>
> The following Message was received from the PRESIDENT of the United States.
>
> *Gentlemen of the House of Representatives,*
>
> The letter herewith transmitted will inform you that it has pleased Divine Providence to remove from this life, our excellent fellow-citizen, GEORGE WASHINGTON, by the purity of his character and a long series of services to his country, rendered illustrious through the world. It remains for an affectionate and grateful people, in whose hearts he can never die, to pay suitable honor to his memory.
>
> JOHN ADAMS.

The rest of the column is torn off and we have to skip to the top of the next, which is evidently a continuation of a eulogy by a member of the House of Representatives:

> system of policy which will, I trust, yet preserve our peace, our honor, and our independence. Having been twice unanimously chosen the Chief Magistrate of a free people, we see him at a time when his re-election with the universal suffrage could not have been doubted, affording the world a rare instance of moderation, by withdrawing from his high station to the peaceful walks of private life.
>
> However public confidence may change and the public affection . . . with respect to others, yet with respect to him they have, in war and in peace, in public and in private life, been as steady as his own firm mind, and as constant as his own exalted virtues.
>
> Let us then, Mr. Speaker, pay the last tribute of respect and affection to our departed friend. Let the grand council of the nation display those sentiments which the nation feels.
>
> For this purpose, I hold in my hand some resolutions which I will take the liberty to offer to the house. Resolved,
>
> "That this House will wait on the President of the United States, in condolence of this mournful event.
>
> "Resolved, That the Speaker's chair be shrouded with black, and that the Members and Officers of the house wear black during the session.

"Resolved, That a committee, in conjunction with one from the Senate, be appointed to . . . der in the most suitable manner of paying . . . to the memory of the man, first in . . . ce, and first in the hearts of . . .

And here the page is torn away again. The next column is the continuation of a poem, and a very timely poem, which many of the papers of the present day might publish to express their sentiments on our foreign policy:

While guilty Europe's blood stained empires fall,
While heav'n incens'd, lets loose the infuriate Gaul,
Thy States in phalanx firm, a sacred band,
Safe from the mighty wreck unmov'd shall stand:
But if—may Heaven avert that shameful day!
By base intrigues or factions led astray,
With servile fondness for some foreign state,
We join their quarrels and espouse their hate,
Thenceforth farewell to dignity and fame,
For Independence dwindles to a name.
Would those who counsel kings these rules attend,
Romantic wish! for kings have ne'er a friend:
But where these rules on royal minds impressed
. . . . . and subjects would be blest
. . . . . and Robespierres had died unknown,
And the mild Capet still had grac'd a throne.

Behold the man! ye crown'd and ermin'd train,
And learn from him the royal art to reign;
No guards surround him, or his walks infest,
No cutlas meanly shields his noble breast:
His, the defence which despots ne'er can find,
The love, the prayers, the interest of mankind.
Ask ye what spoils his far fam'd arms have won,
What cities sack'd, what hapless realms undone?
Tho' *Monmouth's* fields supports no vulgar fame,
Tho' captur'd *York*, shall long preserve his name;
I quote not these—a nobler scene behold,
Wide cultur'd plains, fast ripening into gold,
There, as his toil the cheerful peasant plies,
New marts are opening, and new spires arise;
Here Commerce smiles and there *en groupe* are seen
The useful Arts, and those of sprightlier mein:
To cheer the whole, the Muses tune the lyre,
And *Independence* leads the white rob'd choir.
Trophies like these, to vulgar minds unknown,
Were sought and priz'd by WASHINGTON alone.
From these with all his country's honors crown'd,
As sage in councils as in arms renown'd;
All of a piece, and faithful to the last,
Great in this action as in all the past,
He turns—and urges as his last request,
Remote from power, his weary head to rest.
Illustrious Man, adieu! yet ere we part,
Forgive our factions, which have wrung thy heart;
Still with indulgent eyes thy country see
Whose ceaseless prayers ascend the heavens for THEE:
Go, midst the shades of tranquil *Vernon* stray,
In vain attempt to shun the piercing ray
Of circumambient glory, till refin'd,
All that could clog to earth the heaven lent mind,
Then soar triumphant to the blest abodes,
And join those Chiefs whom virtue rais'd to GODS.
Ye who have fought in Freedom's sacred cause,
Who grace our Senates or expound our laws,
Freemen, who deem your country's honors dear,
Indulge the Muse and lend a patient ear;
Say, if on you the rights of suffrage wait,
Whom hail we next as FATHER of the STATE?
To each hath Heaven peculiar gifts . . . .
And men, like stars, to certain sph . . . .

But although we are only too ready and willing to indulge the Muse further our eagerness is thwarted; the remainder of this noble effusion has been torn off, and we are obliged to turn the page and attune our mind once more to feeble prose.

Here we plunge into the midst of a series of toasts, all one hundred per cent American, evidently offered at some patriotic function:

manners.—May they be duly respected by modern policy and modern philosophy. 7. *The memory of our Ancestors.*—May their ardour inspire and their success encourage their descendants to maintain their birth-rights and may all their enemies be converted like MASSASOIT, or suffer like PHILLIP. 8. *The American Judiciary.*—Lord COKE'S benediction to them "The gladsome light of jurisprudence, the loveliness of temperance, and the solidity of justice." 9. *The American Navy.*—Let it be remembered, that the *ocean* it is to defend bore our *sires* on its bosom. 10. Those *Foreign Ministers*, who, like CARVER, "carry themselves with good discretion," and like WINSLOW, "clear the country from blame and dishonor." 11. Our *Envoys to France*, who will remember that the sons, like the fathers, would rather be blotted from the book of that republic, than "become marginal notes to a French text, which is yet but apocryphal." 12. *The sixteen United Fires.*—May they burn bright and pure; full of genial warmth to the friends of our country, and of deadly heat to its enemies. 13. Correct systems in *politics* and *religion*, and sharp swords to defend the one, and sound sense to maintain the other. 14. May the doctrine older than our fathers never be forgotten, that *the liberty of the people is inseparable from the authority of the magistrate.* 15. *The prudent policy of our fathers*—welcoming worthy emigrants and refusing to the sons of sedition a resting place for their feet. 16. *The ancient Town of Plymouth.*—Prosperity to those who dwell around the cradle of our country. 17. GEORGE WASHINGTON . . . my father; the chariots of Israel, and the horsemen thereof."

Volunteer Toasts

From the Chair. Whilst we celebrate the memory of our *Fore Fathers*, may we imitate their virtues, that we also may be had in remembrance.

The memory of the Historian of our Ancestors, Dr. BELKNAP.—Devouring time or barbaric fury shall destroy marble monuments; but nothing shall demolish his labours.

The *virtuous Matrons*, who attended the Pilgrims —The image of their fair example of conjugal love and simple manners will never be wanting in their daughters.

How aptly some of these toasts could be used to-day at a Rotary Club luncheon. "Welcoming worthy emigrants and refusing to the sons of sedition a resting place for their feet" smacks of the best *Boston Evening Transcript* sentiments on immigration. The fond conviction that the simple manners of the virtuous matrons would never be wanting in their daughters lends a touch of pathos to the hopes and delusions of these our worthy forefathers. Or do we detect a note of uneasiness and implied rebuke? Was there perhaps, even in those days, a younger generation which threatened the established order of things, and were examples of conjugal love growing less fair and numerous?

The toasts concluded, there is another column of testimonials on the death of Washington introduced again by an explanatory paragraph: "To do full

justice to all the manifestations of high respect for the memory, and unfeigned grief at the decease of the beatified father of our country, would require more limits than we can command. We must, therefore, content ourselves with recording them as spontaneously as they arise."

There follows the beginning of the United States Naval Orders, most of which is torn and illegible, and some notices from other parts of the States.

> At *New York*, the Common Council had directed every civic—the Major-General every military—and the various societies every fraternal demonstration of respect for the memory of the illustrious deceased.
>
> The theatres and all public places have suspended their representation for one week.
>
> Every paper we receive from the towns which have heard of WASHINGTON'S death, are enveloped in mourning; and every city, town, village and hamlet, has exhibited spontaneous tokens of poignant sorrow.

Here we come upon another bit of poetry, introduced gracefully as "the following nervous and elegant lines" which, we are told, "close the annunciation of the death of him whose name no epithet can embrace, and no title dignify, in the *True American* of *Philadelphia*."

> From *Vernon's* Mount behold the Hero rise!
> Resplendent forms attend him through the skies!
> The shades of war-worn veterans round him throng
> And lead, enwrapt, their honor'd Chief along!
> A laurel wreath th' Immortal WARREN bears,
> An arch triumphant MERCER'S hand prepares;
> Young LAURENCE, 'erst th' avenging bolt of war,
> With port majestic guides the glittering car,
> MONTGOMERY'S godlike form directs the way,
> And GREEN unfolds the gates of endless day;
> While Angels, "trumpet tongued," proclaimed thro' air,
> "Due honors for the FIRST OF MEN prepare."

We go on from this to a letter addressed to Mr. Russell (the editor) and introducing a quotation which, unfortunately, is only intact through the second paragraph. "At a time like the present," says the letter, "when every lover of his country wishes to pay respect to the memory of that great and good man, GEORGE WASHINGTON, the opinion of one of the ablest Statesmen in *Europe*, (Hon. CHARLES J. FOX) respecting him as delivered in the British House of Commons, in the year 1794, may be pleasing to some of your readers, should you see proper to publish it, and oblige—A. C." The quotation, as far as it can be read, runs:

> "ILLUSTRIOUS man! deriving honor less from the splendor of his situation than from the dignity of his mind; before whom all borrowed greatness sinks into insignificance. I can not indeed (added Mr. Fox) help admiring the wisdom and the fortune of this great Man:—not that by the phrase, *fortune*, I mean to derogate from his merit; but notwithstanding his extraordinary talents and exalted integrity, it must be considered as singularly fortunate, that he should have experienced a lot, which so seldom falls to the portion of humanity; and have passed through such a variety of scenes, without stain and without reproach. It must indeed create astonishment, that placed in circumstances so critical, and filling for a series of time a station so conspicuous, his character should never once have been called in question;—that he should in . . . . have been accused either of improp . . . .

This is the limit of the space allotted to the death of the ex-President and in the next column we turn to the less exalted theme of local politics, and the tone changes from sentiment to severity.

> PENNSYLVANIA Philad. Dec. 19
>
> The Democrats of *Virginia* are going thorough stitch in their diabolical work.—Governors, Senators, Judges, Counsellors, Printers, Speakers, Clerks, and even Door-keepers must "*budge* because they are in place." Men whose services in the cause of their country—whose wisdom, virtue and ability place them beyond the tongue of every thing but democratic slander, have been ousted;—to make way for time-servers, whose only claim to office is their inveterate enmity to order and good government; and unceasing opposition to the Republican Constitution of the United States. Dr. BARNLEY has been forced to resign; and Messrs. MAYO and M'CRAW have been violently hurled from their office, because they were not *Robesperion* Democrats, *Tom Paine* Christians, and *M'Kean* wild Irishmen. In their rooms have been substituted Dr. FOUCHER, Mr. JOHN CLOPTON and Gen. JAMES WOOD. The two former are professed *Democrats;* the latter was the late Governor of the State.

Even this caustic irony is outdone in the following paragraph, dated Lancaster, Dec. 18:

> THOMAS M'KEAN, Esq., has been proclaimed Governor of *Pennsylvania*. On taking the oath of office he addressed the Legislature in a few words, in which he said, "The present crisis in human affairs evidently demands the exercise of wisdom, *moderation* and fortitude, from all who are employed in the business of government."
>
> The number of votes for Mr. ROSS was 32,641.
>
> *What!* Gov. M'Kean—32,641 *old tories, British agents*, &c. *in* Pennsylvania?!
>
> His Excellency has commenced his career by nominating two democrats to the Judiciary, who were the most zealous in effecting his election, viz. *Edward Shippen*, to be Chief Justice of *Pennsylvania*, and *Hugh H. Brackenridge*, Esq., to be Judge of the Supreme Court.—
>
> The latter is the author of "*Adventures of Capt.* John Farrago, *and* Teague O'Regan, *his servant*."

We gather that Governor M'Kean is somewhat of a progressive and that his popularity is not enhanced by his habit of referring to good, God-fearing Federalists as "old tories" and "British agents." We scent a venomous dig in the last comment. Was "The Adventures of Capt. John Farrago" on the list of not quite nice books? It is quite evidently an incident in the past of Justice Hugh H. Brackenridge not entirely to his credit.

The final paragraph of the Mail Articles is in the same harsh key.

> NEW YORK New York, Dec. 20
>
> The self-same miserable tools who were loudest in their vindication of the measures of the French Directory against PICHEGRU, BARTHELEMY, and others, are now the leaders of the pack of whiners who behowl the fate of *Napper Tandy*—the *Arnold of Ireland* —and execrate the British government for persuing the . . . punishment.

This caustic comment concludes all the news that was fit to print on December 28, 1799.

New Missionaries for Japan

THE Board of Foreign Missions has been facing the difficult situation of finding successors to Dr. and Mrs. Ayres in the Japan Mission. The constructive work done by the leaders during the past five years has made this task doubly hard. If they could have returned for another term of service, it would have rejoiced the hearts of all of us. This was not possible, so new leaders had to be selected.

The Board rejoices that it can announce the appointment to this important field of the Rev. Henry Monfort Cary and Mrs. Maude Lyon Cary, now of Little Falls, New York, who will begin their service in Japan, September 15, 1924. No people better qualified nor more consecrated to this form of service can be found in our Church. Mr. Cary was especially trained for missionary service before entering our ministry, and spent six years as a missionary in the Argentine Republic. With a change in his religious belief, he returned to this country, taking up studies at Union Theological Seminary and the Bible Teachers Training School in New York City. His first pastorate in this country was in the Federated Church at Cragsmoor, New York, one of the pioneer efforts at federation. He then served the Congregational Home Missionary Society in Clayton, Syracuse and Elbridge, New York. Coming under the influence of the Rev. F. W. Betts, D. D., of Syracuse, Mr. Cary found that his true field of labor was in the Universalist ministry. He therefore entered our fellowship, serving the Auburn, New York, church for two and one-half years and the Little Falls church for six and one-half years.

The call of the mission field for which Mr. Cary was trained has always been strong, so that he rejoices in the opportunity of spending the rest of his life in this work.

Mrs. Maude Lyon Cary is known all over our Church for her consecrated and effective work as an officer and leader in the Women's National Missionary Association, especially along the lines of mission study and literature. She is known to many through her work at the various summer institutes where she has taught, and the many places where she has presented the cause. Fitted by education, training and desire, she too rejoices that a life-long dream of service in the field is about to be realized. Consecrated, energetic, tireless as a worker, she will be a great addition to the force in Japan.

Mr. and Mrs. Cary have a family of six children, four of whom, Julia, Maude, Henry and Regina, will accompany them to Japan. Of these, one is planning to give her life to missionary work and another to study nursing. Of the two who remain in this country, the son is now in the Aviation Service of the United States Army and the daughter will study at the Cortland, New York, Normal School.

Here is consecration and sacrifice, but all in the wonderful spirit of service. Going into a difficult situation, made harder by the narrow vision and short-sighted action of the United States Senate, these people are giving themselves for life to this great opportunity for applying the principles of Universalism. On the eve of their departure, the Board of Foreign Missions challenges our churches and individuals everywhere to match their dollars with the Carys' lives. "If you can't go, help send." The least we can do is to wish them Godspeed and assure them of our support. They go as our representatives. May we hold up their hands and strengthen their work.

Talks with Toilers

I---The Engineman

Edward H. Cotton

WHEN you see a railroad train pass and the engineer sitting comfortably in his cab, possibly the thought occurs to you as it has to me: "He has a comfortable position. He has an eight-hour day, the pay is good, and he is sure of his money. He is also reasonably sure of his position. There is excitement and change enough to keep the job from slumping into monotonous ruts." If you talk with engineers you will find them satisfied, as a rule. And it is by no means unusual to discover enginemen who have been with the same road continuously for a quarter of a century and longer.

This was the opinion I cherished until I learned something of the inner working of the position. I then changed my attitude, for I found there is something more to driving a locomotive than sitting comfortably in the right hand side of the cab, shifting throttle and air-brake, and observing the changes of seasons in fields and woods.

It was the few confidential disclosures of a friend of mine that convinced me—a man who first stepped into a cab as a boy of eighteen, and has been there ever since, five years firing and the remainder driving. He is now fifty-four. I made the discovery, in the first place, that the position of engine-driver demands an unusual amount of intelligence. The rule-book must be mastered, from the meaning of red, green, yellow, and violet lights to the inviolable law of precedence of trains—railroading has its distinctions as other activities. New rules are constantly replacing old ones and must be known from the day they are made. An engineer must pass examinations on new rulings and new engine devices. But, in the first place, he is obliged on the average to serve an apprenticeship of fourteen years at the hard job of firing. He is then given two chances to pass the rigorous examinations. If he fails, he goes to the bottom of the list and must begin all over again. This examination includes a thorough testing of mechanical knowledge, because the engineer must understand every part of his intricate engine in order to repair possible breaks in the briefest time.

As we were talking, the engineer casually mentioned the fact that among other requirements was mastery of the Westinghouse air-brake.

"That should not be difficult," I remarked.

He looked at me a moment, sorrow for my ignorance in his gray eyes.

"On the other hand," he replied, "that air-brake is by far the most complicated mechanism we have to handle." In proof of the statement he produced two large chart-books, filled with full-page prints and drawings of the brake. He then spent fifteen minutes explaining in detail the charts. The explanation was lucid enough, but at its conclusion I knew as little as I had at the beginning. "Fortunately," he said, "the air-brake is well made and gives little trouble."

"Yes, I have been railroading a long time," he went on, as we settled comfortably in his little parlor. "When I began firing in 1888 we used wood-burners. Here's a picture of one." He showed me an old woodcut of a small engine with one driving-wheel on each side and a great flaring stack. "In those days the engines used to be named for the men who drove them; then, you could be sure of your engine. It is different now. I take one to the city in the morning, return with another, and perhaps have a third to-morrow. You know how it is with an automobile; you get used to your own, and can handle it better than a strange car. Well, it's the same with engines.

"I have been interested to collect reminders of the old railroading days. Here is the time-table (it was about the size of a handbill) of the first Sunday trains out of Boston. You see, the date is June 16, 1874, and they ran under the Eastern Railroad Company. Here is a time-table of the Eastern for the year 1839."

This in truth was a curiosity. The schedule was arranged on one side of a card about as large over as the palm of the hand, and at the top had a picture of a primitive engine and two coaches. "Some advance," he remarked, "from that 'steamer' to the Mallet Switchers with sixteen driving-wheels and weighing 320 tons."

He replaced the curios, settled easily in a rocker, and replied in response to a question about accidents: "Yes, we do have them; some one forgets, or the rolling gear or irons (tracks) are defective. To-night, just before we reached the end of the run, a man in an automobile tried to beat us to a crossing. It was dark, and I didn't see him until he was over. We thundered past uncomfortably close to his rear wheels. Such close calls as that remind us that we have nerves. In these days of multitudes of automobiles you never can tell what a driver will do. Automobiles, and people who step thoughtlessly on to the tracks in stations, keep us constantly alert.

"We can not think of switches and wrong signals. Our duty is to follow the signal and go ahead, though we may often end up on an entirely different track than the one we had expected. One of my trains is due to run into the North Station, Boston, on track two, but the other day I found myself on track twenty. The tower-men send us along. If an accident happens, we are not responsible. Once we reach the end of a run we are required to report the condition of the engine to an inspector. The rule that every engine must be carefully inspected once in twenty-four hours is strictly enforced.

"How far can an engine run without having the fire drawn? Well, that depends on the engine, the man driving her, and the fuel. The fuel now is pretty poor, but I should say on an average 150 miles. That is far enough for engine and driver. The driver who goes that distance and back in a day, lays off the next day—he has to. As to long runs and short ones, that is a matter of choice. I prefer the short runs, for it means less of a shaking up. The constant jolting of the cab gets all of us somewhere after a while. Some enginemen prefer freights. The wear and tear is not what it is with passenger trains; the pay is better, for the hours are longer; but the work is harder, and the men are on duty at night. You understand, freights run at night, for then the tracks are clear of passenger traffic. Freight men do not have to worry so much about time as we passenger-men. We are given so many minutes and seconds between stations and must make the schedule if it is humanly possible. And sometimes we have to figure down to thirty seconds. Of course our watches must be true to a second; they are examined every six months.

"In the case of tie-ups and storms it is impossible to make time; those are hard days for the men in the cabs. But we are under orders to do the best we can. Suppose the engine breaks down? We must know not only what to do, but the quickest way to do it. Never mind the expense. If it is necessary to break another part to repair the break we are supposed to do it. The passengers on the train must be landed at their destination as promptly as possible. We are even at liberty to commandeer an engine from a freight if necessary. Snow bothers us, of course, but fog is the engineman's worst enemy, and day fog is worse than night fog, for somehow you can see the lights at night, though it is thick."

"What you have told me is exceedingly interesting," I observed, "but that complicated air-brake still puzzles me."

He laughed. "It has puzzled a good many besides you. Come down to the engine-house to-morrow morning before I start on the run to the city, and I will give you a demonstration."

"This is an old engine," he greeted me, the following morning, as he backed the train into the yard and climbed down from the cab, "but there is considerable pepper and ginger left in her." He then proceeded with elaborate care to illustrate by actual demonstration the charts we had examined the night before. As he explained, some of the complications cleared up, but still I should need several days' study before subjecting myself to the examining committee. Then we talked about the puffing, steaming black monster, while he explained the intricacies of steam expansion and driving mechanism.

"How little passengers who ride behind the engine realize what is being done for their comfort and safety!" I commented.

"You are both right and wrong," he said. "Let me give you a couple of examples. Some years ago I was running between two New Hampshire points when a passenger boarded the train and urgently asked the conductor to get him to his destination if

possible a little ahead of schedule time. The conductor and I were good friends. He came up to the cab and asked me if I could improve the run a little. As it turned out, we were able with some extra effort to do it. In fact we made the best run I ever made on that line. The passenger was delighted, thanked the conductor and handed him two dollars." The engineer laughed softly to himself. "But that is human nature. I am satisfied with the front end. If I had had the conductor's job, I'd have been in State Prison long ago. But here is the other side. I was running into Boston one holiday—we usually have plenty of time, holidays—when I saw two men racing through a field for the train. I stopped, though it was between stations, and took them on. When we reached the city the men came to the cab, thanked me, told me I had greatly accommodated them, and gave me a dollar for cigars."

He wiped the right driving-rod with a handful of waste. "I suppose it is human nature to like appreciation," he remarked. "That cab up there is a mighty hot place in summer and a mighty cold place in winter, and wet in storms." I could testify to the heat of the place, for later, when we had climbed on board, and the fireman had turned on the draught and swung back the door to replenish the fire, I could not stand within five feet of the blaze. Again the engineer polished the driving-rod. It seemed to have a peculiar attraction for him. Something was on his mind, too—that was evident.

"You spoke to me last night about accidents," he observed, still industriously polishing the rod.

It was true I had, and he had replied indifferently that once the engine had turned over with him and he and the fireman had escaped through the cab windows, and again the driving-rod had pushed through the cab floor.

"Well, you might like to hear a little more about that driving-rod. These are of steel, but in those days they were of cast iron and likely to snap. The one I told you about broke one terribly cold winter day when we were running light and going perhaps forty miles an hour. The end whirled over, struck the casting between cab and boiler, broke it, and tore a hole in the steam-pipes. In less time than I can tell it the cab was full of hot water and steam. We didn't have that Westinghouse brake in those days, and had no way to stop the train. Something had to be done, so I crawled out on the side of the tender—I couldn't go over the top on account of flying water—worked my way back to the train and set the brake on the first car. By this time the train crew had come forward to see what the matter was. They opened the car door, but shut it directly, unable to face the hot water. I began to get anxious about Frank, the other man in the cab, and made up my mind to go back for him. I couldn't see a foot ahead, on account of clouds of steam, but I climbed up on the jolting tender, protected myself as well as I could, and stumbled along over the blocks of coal. Pretty soon I fell over an object. It was Frank. He was face down, and partly buried in the coal. I joined him; and we stayed there until the train came to a standstill, and they pulled us out. By this time the steam had blown away and in the freezing weather we were little better than frozen sheets of ice. It required some pushing and pulling before they got us straightened out. But step aboard and see how we control the air."

He pushed a little shiny brass lever an inch to the right. "That stops the train," he observed. He pushed it an inch to the left. "That releases it. And that is all there is to the air-brake."

I shall not soon again commit the error of thinking an engineman has nothing much to do except pull the whistle cord and admire the landscape. That Westinghouse brake alone would make me hesitate about applying for the position.

The Big Things Happening

IN the Church world, the Methodists and Presbyterians have been occupying the stage.

The Methodists made a declaration against war which united their forces. They did not ask their members to take a pledge of non-participation in war, but did utter this pointed warning: "Governments which ignore the Christian consciences of men in time of peace can not justly claim the lives of men in time of war."

The two big things of a constructive nature in the report, which has appeared already in the *Universalist Leader*, are "a world-wide movement to prevent future wars if possible," and "conscription of wealth and labor as well as human lives in any future war in which we may be engaged."

After considerable "backing and filling," the Methodists elected and consecrated five bishops, several pastors having refused the bishopric on the ground of the criticism involved.

The proposition to change the life status of bishops was defeated, but a time limit (of eight years) was put on their residence in any area. Attempt to abolish some of the areas was defeated also. Local pride was strong. Pittsburg delegates capitalized the action of Bishop McDowell on the Steel Report, and said: "All the twelve-hour a day men at heart are praying for his removal." The vote was close, 404 to 392.

Zion's Herald, the great, live, independent Methodist weekly published in Boston, expresses jubilation over the adoption of the plan to unite Methodists North and South.

On the cover page it runs the pictures of Bishop Earl Cranston and Bishop Wm. F. McDowell and says:

> By the adoption of the report of the Commission on Unification on Wednesday of last week, the General Conference took one of the most important steps in the history of American Methodism. Already many communications bringing congratulations and assurances of rejoicing from leaders of the Church South are reaching Springfield, and Methodists everywhere see in the acceptance of the report the beginning of a new era for the Christianity of this and other nations. No

wonder the General Conference delegates, after the well-nigh unanimous vote for unification had been announced, sang with high enthusiasm "Like a mighty army moves the Church of God."

By action of the Conference women are to be ordained as local pastors and given power to administer sacraments.

The fundamentalist issue was tabled whenever it came up.

The delegates from the National Methodist Student Conference at Louisville, the social and economic radicals of Methodism, were received with "unbounded enthusiasm and listened to with respect and deference."

The second of these student representatives, Walter A. Mueller of Garrett Biblical Institute, prefaced his remarks by reminding the clerical delegates of the Conference of that prayer in the baptismal covenant that the candidates for the rite might come into the church and "continue as lively members of the same." "Down at Lousiville," he continued, "we were simply trying to live up to our baptismal covenant." Mr. Mueller touched upon the students' attitude on the question of war by saying that "on Easter morning seventy-nine young men and women, 75 per cent of the group that was present that morning, voted and decided for themselves that the best way to eliminate war was never again to participate in military service." He placed his finger upon the vital spot of the American Youth Movement when he asked, "What is the Church going to do with these high-minded, serious men and women of America who are trying to find the mind of Christ in reference to war?"

That these students cherish an undivided loyalty for the Church of Christ was affirmed by Stanley High of Boston, who acted as chairman of the Louisville Convention.

On divorce the Conference reaffirmed the position of Methodism, recognizing only divorces granted on the ground of adultery, and expelling ministers or laymen who marry after divorce under other conditions.

The relation of the Methodist denomination to the Methodist Federation for Social Service came up in connection with alleged actions of Prof. Harry F. Ward of that Federation in sending radical pamphlets into Michigan during the trial of anarchists. One pamphlet bore the signature of Dr. Ward as representative of the "Civil Liberties Union," an organization for "free speech," and the other was a pamphlet of the Federation for Social Service of which Dr. Ward is executive officer. There was a hot debate about bringing the Social Service Federation under stricter control, but nothing was done because Dr. Ward disclaimed all knowledge of mailing the pamphlets together.

In this connection a humorous definition ran the rounds of the Conference: "A conservative is a radical who has been elected to the General Conference."

At the Men's Convention in Springfield, 2,145 men registered, 1,500 from out of Springfield and 1,000 from areas ut of New England.

The ban on amusements was removed and an advice was substituted leaving the matter largely to the Christian conscience. The Methodists however took strong ground against immoral amusements.

One of the most interesting debates was on the future of the Methodist journals. Of this we will speak more in detail later. The final action taken was against destroying the independence of the sectional *Christian Advocates* and other journals, but did provide that the central Methodist authority can furnish eight pages for each paper not subject to review by the editor. An attempt to elect a fundamentalist as editor of the young people's publication was defeated.

One of the last resolutions passed was on labor. By this resolution the Conference goes on record as conceding to labor the right to organize, to be heard through representatives of its own choosing and to have "an increased share of responsibility" in the control of industry.

The resolution declares that labor must be given more than a living wage and safeguards for health and security. A man must in some real sense earn what he has or he is not entitled to it, the resolve reads, and "wealth accruing to the holders through monopoly values or special privileges, or through large opportunities for costless saving, is not earned, and wealth created by society should be devoted to the development of all the people in ways to be determined by the people themselves."

The 136th General Assembly of the Presbyterian Church met at Grand Rapids, Michigan. Dr. C. E. Macartney of Philadelphia, leader of the fundamentalists, was elected Moderator.

On the first Sunday of the Assembly, May 25, the pulpits of the Protestant churches of Grand Rapids and one hundred miles about were filled by commissioners of the General Assembly.

Dr. Henry Sloane Coffin, pastor of the Madison Avenue Church, New York City, and leader of the modernists in the New York Presbytery, told a great congregation in the Park Street Congregational Church that "separation of the Presbyterian Church into two parts, due to the divergence of views between the fundamentalists and modernists, would be a calamity," and declared that there was a real danger of a break-up of existing Protestant Church organizations.

William J. Bryan, Vice-Moderator of the General Assembly, "preached" three times. At the Central Reformed Church, where he spoke in the morning, farmers began to arrive from the surrounding country as early as 4 o'clock, and by 9 o'clock the church was packed. In the afternoon, Mr. Bryan "preached" in Holland, and in the evening in the Wealthy Street Baptist Church in Grand Rapids.

Dr. Clarence Edward Macartney of Philadelphia, Moderator of the Assembly, preached in the Westminster Presbyterian Church to a crowded congregation.

"Brooklyn is on the right end of the Brooklyn Bridge theologically," Dr. William Carter, pastor of the Throop Avenue Presbyterian Church, Moderator of the Presbytery of Brooklyn, and a leader of the fundamentalists, declared in a sermon in the Second Street Methodist Church.

"You may wonder whether I am a modernist or

fundamentalist, especially as I come from New York, but you will not wonder nor make any mistake when you know that I come from what we call the right end of Brooklyn Bridge," said Dr. Carter. "Brooklyn, thank God, is still the City of Churches, and is still the City of Christian faith. Heresies originate in New York, not in Brooklyn.

"Between us geographically is the East River, but theologically there is something far broader and deeper than the East River. Brooklyn still believes in the Bible as the inspired word of God. Brooklyn still believes in Jesus as the Son of God, as 'very God of very God.' Brooklyn still believes in 'the five points as affirmed and reaffirmed by our General Assembly. Brooklyn still contends earnestly for the faith once delivered to the saints.

"The fact that Brooklyn sent a solid delegation of twelve conservatives here as commissioners proves it, while New York sent a solid delegation of sixteen lined up with the modernists."

The Fountain Street Baptist Church, in which the General Assembly meets, was crowded to hear Dr. William P. Merrill, pastor of the Brick Presbyterian Church, New York, one of the leaders of the modernists, who made no direct reference to the outstanding controversy in the Assembly.

A Seattle, Wash., delegate attacked the proposition to build a memorial church in Washington, rousing Washington, D. C., to a high pitch of resentment because the Seattle elder called the Washington Presbyterian churches "so many graveyards."

On the proposition to merge with Congregationalists, Walter I. Clarke wrote to the *Boston Transcript* as follows: "Merging of Congregational and Presbyterian denominations took one step forward when the Presbyterian General Assembly authorized the Department of Church Co-operation and Union to confer with the committee of the National Council of Congregational Churches to consider organized union. An overture urging the appointment of such a committee had been referred to that department earlier in the day. The overture originated with the Presbytery of Cleveland. An overture from the Synod of New England, proposing union with the United Presbyterian Church, likewise was referred to the Department of Church Co-operation and Union, for conference with United Presbyteries."

The head lines stated "Merger Possible," but it is in our opinion "barely possible."

As the Harry Emerson Fosdick case came up the University of Glasgow was announcing on the other side of the water that he would be made a D. D. by them on June 25. At the same time Dr. Fosdick received another honor described by the *Christian Century* as follows:

"By inviting Dr. Harry Emerson Fosdick to occupy his pulpit at United Free St. George's Church, Edinburgh, on May 25, Dr. James Black has paid the New York preacher a great tribute. This is the Sunday when the commissioners of both the General Assemblies of Scotch Presbyterianism—Established and United Free—will be in Edinburgh, and the invitation practically amounts to one to preach before a combined session of the two Assembles."

The Fosdick case came before the Assembly in two reports on the employment of supplies from other denominations, the first asserting that when ministers not Presbyterians are used they shall "be required to acknowledge before Presbytery their unqualified assent to the standards of the Church." The minority report left these words out. Both reports and the overtures on which they were based were tabled with a suddenness surprising to everybody. It indicated a determination not to change the method of handling these cases. If the action is not reversed, it is a Fosdick victory. Later a resolution was adopted which, in substance, invited Dr. Fosdick to enter the Presbyterian Church.

The Assembly unanimously adopted a resolution pledging itself "to the outlawing of war and to the hastening of the day when nations shall learn to war no more."

The resolution was adopted after efforts to amend it to provide an agency to crystallize the peace sentiment had been beaten. An amendment to insert in the resolution a sentence dedicating "the full support of members of the Church to the nation should the country become involved in war" was overwhelmingly defeated.

The resolution set forth that the Church "refuses to believe that the wholesale slaughter of human beings upon the battlefield is morally any more necessary to man's highest development than is killing by the individual." It sees in war "a definite challenge to the followers of the Prince of Peace," and invites the co-operation of "all Christendom in a determined effort to devise such complete machinery for peace as shall insure the settlement of all international controversies by reason instead of force."

"To this end," the resolution continues, "we favor participation by our nation with other nations in the Court of International Justice and the submission for judicial settlement or the arbitration of disputes, and the investigation, before a resort to arms, of all differences which can not be adjudicated or arbitrated, reserving the right to control our own destiny and to determine whether or not and when we shall declare war.

"The moral influence of our nation and the confidence of other nations in our disinterestedness compel us to assume leadership in and take a definite part in the movement for world peace. We should endeavor to secure a joint agreement for international disarmament, and also for a referendum on war, except in case of threatened invasion. We claim that those who are asked to fight and bear the burdens of war should be consulted before this sacrifice is requested of them.

"We solemnly assert that the teachings of Christ furnish the only basis and hope of permanent peace, and earnestly appeal to all branches of the Christian Church to unite in bringing mankind to an acceptance of him in order to establish a universal brotherhood founded on righteousness, justice and peace."

The resolution enjoins upon the boards and agencies of the Church, together with the ministers and members, to do "all in their power to accomplish this purpose, which we believe to be in accord with the will of God, and in harmony with the teachings of our Lord and Master."

William Jennings Bryan, Vice Moderator, declared that the resolution went farther toward peace than any other Church or organization. The nation has always had machinery for war, he said, but lacks a machinery for peace.

An effort to amend the resolution to provide for preparation of Sunday school lessons to emphasize peace was withdrawn in the face of considerable opposition.

The Rev. M. V. Oggel of Chicago sought unsuccessfully to amend the resolution with a provision for an "anti-war league" fashioned along lines similar to the Anti-Saloon League.

The resolution was prepared by a special subcommittee of the Committee on Bills and Overtures after consideration of nearly a dozen overtures and memorials.

Definite indications of the possibility of a reunion of the two groups of Presbyterians in this country was seen in the visit of Dr. Thornton Whaling, Moderator of the Presbyterian Church in the United States (South) to the General Assembly. It was the first time a moderator of the Southern Church has ever visited the Assembly of the parent body.

Dr. Clarence E. Macartney, Moderator of the Assembly, said that the greatest barrier heretofore to reunion of the two groups has been "a suspicion on the part of the Southern Assembly of the Orthodoxy of the Northern Church."

"The greatest step toward union," Dr. Macartney said, "would be an act of the Assembly here rebuking unbelief in such a manner as to leave no doubt as to the evangelical position of the Northern Presbyterian Church."

Of the Disciples Congress at Lexington, Ky., the *Christian Century* said:

More than two hundred delegates came from outside the city, during the period from April 28 to May 1, while local interest in the gathering gave a well-filled church for almost every session. Commonly the procedure has been to select two speakers on opposite sides of a given controversial subject and let them open its discussion with prepared papers. This season the procedure was to select speakers of authority on great, live issues and, following their own presentations, to subject them to a fire of questions and discussion from the floor. The subjects were peace, race, industry, woman, the Bible, missions, Christian unity, politics, the home and sex, and such like.

The Rev. Kirby Page, recognized as one of the most thoughtful and competent advocates of non-participation in war, made an address on the first evening which profoundly impressed the assembly. Declaring that the Church must define war in order to discuss it intelligently and to act rationally toward it, he set before his hearers a conception of war as not merely a combat, but a vast, penetrating, respectable method of settling disputes, and he contended that in order to deal with war you must deal with it not alone in its combat aspect, but in its preparedness aspect, its professional aspect, its false propaganda aspect and the aspect of the ethical principle upon which it maintains itself. Mr. Page was given a full hour in which to answer questions. It was an exciting hour—for all save the speaker, who met the arguments from the floor with amazing readiness and cogency.

A session devoted to experiments looking toward better relations in industry was addressed at two sittings by Mr. W. H. Hapgood of Indianapolis, who described the conditions obtaining in the packing concern of which he is the head.

Prof. Herbert Martin, of Drake University, speaking on "The Church and the Intellectual World," insisted that the historic distrust of intelligence which has characterized organized religion and of which current fundamentalism is a modern expression, must give way under the spread of popular education.

Dr. W. C. Bower, of Transylvania College, speaking on "The Church and the Family," urged the spiritualizing of the sex relationship and contended that the child is not the result of the family but the family is the result of the child.

Dr. Edgar J. Goodspeed, of the University of Chicago, famous for his recent translation of the New Testament, gave three addresses. He came equipped with many ancient books, rare editions, which he exhibited in illustration of his fascinating story of all the significant translations down to his own.

An outstanding session of the Congress was that addressed by former Supreme Court Justice John H. Clarke, of Youngstown, Ohio, who as president of the League of Nations Non-Partisan Association appealed for America's adherence to both the Court and the League. The arguments were the familiar ones, and Judge Clarke presented them with great impressiveness. There was general regret that no time was provided for questioning Judge Clarke on his position. However, a resolution prepared by him on behalf of our entry into the Court was presented and passed without opposition or argument at a special meeting.

Dr. Paul Hutchinson, managing editor of the *Christian Century*, speaking on "The New Day in the Far East," said: "Nothing more significant is taking place in the Far East just now than the Eastern rejection of Western civilization. Every one of these Eastern lands has gone through a period of almost slavish imitation of Western civilization; every one of them is now hearing protest against aping the West. In some of these lands the whole center of the present commotion lies there."

The Congress is not allowed by its constitution to pass resolutions. But it was felt that some expression of conviction should be formulated on the war issue which the Christian conscience now at last confronts. An extra-congressional assembly was therefore called and, after voting approval of Judge Clarke's World Court resolution, found itself launched upon a discussion of the question of the Church's attitude toward war. The resolution presented declared it to be "the conviction of this assembly that the Church should not encourage or support any future war." Some very able five minute speeches were made, on both sides. and Dr. Orvis F. Jordan offered a substitute resolution declaring "that the Church to-day should adopt an educational program that shall lay the foundation for a warless world." The substitute was adopted by a slightly louder *viva voce* "aye" than the opposition "no," and when submitted as the original question could hardly be voted against by any churchman present. It was hoped by the more radical opponents of war that there might have been at least a minority showing of those in favor of excommunicating war, and there was some regret that the parliamentary turn left no chance for this.

The Congress was presided over by Prof. Herbert L. Willett, of Chicago.

The Episcopalians finally got at a heresy trial. The *New York Times* correspondent wrote as follows:

Bishop William Montgomery Brown, retired, of the Protestant Episcopal Church, who is to be tried for heresy before a court of nine bishops in Cleveland, beginning May 26, made public in a letter from his home in Galion, Ohio, a statement in which he set forth a two-fold defense to the charge of heresy.

He contended first that there was no tribunal with authority to try or condemn a retired bishop for alleged errors of doctrine. Secondly, he said, his alleged errors of doctrine were "simply an interpretation of Scriptures symbolically instead of literally."

Discussing his first argument, Bishop Brown said that he would produce records to show that the Protestant Episcopal Church, ever since the Reformation, had held that no bishop was subject to his fellow bishops in matters of doctrine.

"It was upon this very point," he continued, "that the Church of England declared its independence of the Bishop of Rome and the Papal hierarchy. To assert now that my fellow

bishops in America can sit in judgment upon my doctrinal utterances is to repudiate the fundamental principle of the Protestant Reformation.

"If the fundamentalists succeed in deposing me or even in bringing me to judgment before them, their next logical step should be to recant their Protestant heresy and submit themselves to the Pope at Rome. Otherwise they will stand convicted of gross intellectual dishonesty." He said that he would ask his fellow bishops whether they believed:

That God made the world in six days.

That He caused vegetation to grow on the earth before creating sun, moon or stars.

That He made Eve out of Adam's rib.

That the Serpent tempted Eve to eat the forbidden fruit.

That God made coats of skins for the guilty pair.

That the sons of God married the daughters of men.

That God gave Noah instructions how to build an Ark.

That Noah took into the Ark pairs of all living creatures.

That the flood covered the earth and drowned all except those in the Ark.

That God came down and confounded man's speech at Babel.

That God performed the wonders and sent the plagues on Egypt recorded in Exodus.

That Jesus was literally born of a virgin.

That he raised Lazarus literally from the dead.

That he literally performed such feats of magic as walking upon water, turning water to wine, and feeding 5,000 people upon five loaves and two small fishes and leaving twelve baskets of broken pieces.

That he literally descended into hell and then literally and bodily, in the sight of many who watched him going up, ascended into Heaven.

"In short," he added, "I intend to make the clergy admit whether they are hopelessly at outs with modern science and common sense, or are themselves rejecting large portions of the Scriptures, as literally interpreted, and giving to such passages only a symbolic meaning."

Declaring that he had been singled out for attack by the fundamentalists not because of his symbolical interpretation of the Scriptures, but because of his unpopular political opinions, Bishop Brown said:

"It was not because I applied the test of Darwinism to the Bible and to accepted religious notions, but because I championed the unpopular political and industrial movement called Communism that I was marked for decapitation."

Bishop Brown was found guilty of heresy.

The Northern Baptist Convention opened at Milwaukee, May 28. President C. S. Shank, fresh from a journey to the Orient, made a deep impression by his description of the effect of race prejudice on missionary work in Japan, China, Burma and India. He said that the problems raised by the immigration bill are formidable and come at a time "when work in these foreign fields was at the most promising pitch in a century."

If peace in the world is to be preserved," he said, "the brotherhood of man must be as much a reality as the Fatherhood of God among all races, classes and conditions of mankind."

The chief event in the Anniversary Week meetings of the Unitarians was the unanimous vote of the delegates to merge the General Conference with the Association. This action implies practically a rebirth of the American Unitarian Association. The new constitution and by-laws had been under discussion for some time and their adoption was practically a foregone conclusion. They involve an enlargement of the Board of Directors by the addition of one or more administrative vice-presidents and six directors, a new plan of representation for individual churches, and an extension of the terms of office for the chief officials from one to four years. "These changes," said Dr. Griffin, "reaffirm, but with a new thoroughness, the historic, democratic, and congregational traditions of the Unitarian Fellowship."

Resolutions on war were presented and passed, declaring plainly and strongly for the things that make for peace and appealing to all the nations. The tone of these resolutions was that of "peace rather than pacifism," they did not embody sweeping threatenings against war but attempted to express what was feasible as well as ideal.

In order that the urgent demands coming from all over the country might be met adequately, and because the resources obtained from the financial campaign are now gone, the Unitarians propose to start next year the building of a new fund to be called the Centenary Fund for Church Extension.

The reports presented at the meeting of the Unitarian Temperance Society were interesting and optimistic. Courtenay Guild, editor of the *Commercial Bulletin*, gathered opinions from industrial leaders and presented them at this meeting. Stanley High of the *Christian Science Monitor* reported on the survey of the colleges and universities which was conducted by the *Monitor* itself. Both these reports were encouraging.

Following the purchase of a portion of Appledore Island, the Unitarian Summer Meetings Association now plans to erect the first unit in its carefully planned development of Star Island. This will be a dormitory to provide the additional sleeping accommodations so badly needed.

Several very interesting addresses were delivered during the week. The Rev. Hugo G. Eisenhohr of the First Protestant St. John's Church, Cincinnati, Ohio, told a fascinating story of the emergence of his congregation first into the Unitarian belief and then to the conviction that it wished to be a part of the Unitarian Fellowship. His congregation, after taking pride in isolation for twenty-five years, voted unanimously to affiliate with the American Unitarian Association, thus becoming the latest addition to the fellowship of the churches. "I believe we are indebted in part to the fundamentalists for this action," he declared. "The call was for a binding together of all the liberal forces."

Dr. Preston Bradley of Chicago proved by the story of his own work that "Unitarianism can and will be popular." Dr. Bradley's church, until a year ago an independent liberal congregation, is the largest "under the Unitarian aegis." He told the delegates that he addressed three thousand people every Sunday because he made of his Unitarianism a personal thing. "For the first time in the history of liberalism in America," he said, "we are on the offensive." He urged that Unitarianism be made alluring to the world of youth.

The Rev. T. Rhondda Williams made a particularly able address on the progress of Christianity. He said in brief:

"It is impossible to stop the march of knowledge. Indeed, I believe that the controversy in America, sad

as it is in many ways, will do an enormous amount of good, because it will clear the issue; it will show that the questions must be faced. Churches will have to make up their minds as to whether they are going to allow freedom of learning and liberty of speech, or whether they are going to consider old standards obligatory forever. It is just as well that the issue should be joined, and the battle proceeded with, even if there should be division. It is better to have a definite body committed to progress, and making for it, than to have a larger body unsure as to what its position really is, and either compromising or evading crucial questions.

"There is something ahead of us all the time in a true Christianity. Those who have regarded Christianity as a creed once for all delivered to the saints have entirely mistaken its nature and its genius. Christianity is a great urging spirit carrying men forward to nobler conceptions of God and man, to fuller realization of the eternal love, to more splendid embodiment of the Christian faith in the world of common life."

Unitarian laymen assembled for their annual meeting on the evening of May 19 to hear the Rev. John H. Dietrich of Minneapolis, Minn., and Frederic William Wile, noted special correspondent and author, speak their minds on the recent Washington scandals. Mr. Dietrich suggested that the cure for the general deplorable conditions in our political and economic life was in infusing all classes of people with principles of common honesty, higher standards of human conduct and a passion for service in place of the obviously prevalent passion for acquisition.

"It is the business of the Church to create a new atmosphere, clear and pure, in which only justice and honesty can prevail. This means a full realization of the truth that it is responsible for the kind of government we have. . . .

"And so the crying need of the Church to-day is men, both in the pulpits and in the news, who are resplendent with intellectual light and glowing with moral heat—a light which brings to observation all evil deeds and a heat which transfuses them into righteousness. Let all the men in the churches of this land become personalities of this kind, and in solid phalanx let them advance under the banner of honesty and justice against the citadel of evil, and we shall soon be done with political corruption."

Perhaps the most noteworthy event of the week was the speech of Dr. Charles W. Eliot, who was conducted to the platform amid the applause of the standing delegates and whose brief words of cheer and encouragement sounded the keynote of the week:

"I have provided myself for this occasion with a text, but I am not going to preach a long sermon. My text is taken from the Epistle of James, a very loving disciple, but also a very plain-spoken person who was in our modern sense a very practical disciple. He says: Yea, a man may say, Thou hast faith and I have works; show me thy faith without thy works and I will show thee my faith by my works. . . .

"You have heard to-day an announcement of a call to good works, a call which has already been issued and is proclaimed, but which is coming on again with unusual force next year, when we celebrate our centennial. How can we strengthen among our own people this ardor for good works? I suppose there is no better means of developing our own ardor than refreshing our minds about the same ardor in our predecessors.

"I have been interested, of course, in one particular form of good works in the American nation. One great accomplishment of the American people has been toleration in religion. But a great other form of demonstration and practise in the Unitarian body and in the nation has been the development of its purpose to do good works, not for any group or any calling or any denomination, but for the whole people, for the public welfare.

"Sometimes I think that the progress of religious liberty is very slow in the world. . . . But now, since the World War began, I clearly see a great acceleration of progress, an acceleration which is in the highest degree hopeful—hopeful for the cause of liberty in general throughout the world, hopeful for democracy throughout the world, hopeful in relation to human welfare and human happiness. I want to testify here and now that the present times are the most hopeful times that I have ever witnessed. That is true in the Unitarian denomination. These are the most hopeful times I have ever seen, and I have been familiar with the whole history of the Unitarian denomination.

"Let us, therefore, while we exhort each other to good works, see plainly that good works more and more characterize not only the denominational cause in which we heartily believe, but more and more characterize the democratic people of the United States. There has never been a time like the last ten years for the extension of good work in education. Never within my remembrance has progress been so great in the expenditure of money on schools, colleges, universities—on all means of lifting public action into higher fields and making it more strong and more effective. There is no field in which Unitarians have been more conspicuously devoted to good works than in the great field of education. How do I know that? Because I have been watching now for seventy years the giving by Unitarians to all sorts of educational and charitable works. Now that giving has never before been as ready, as large, as it has been within the last ten years. Let us, fore, as Unitarians and as patriots, hail the coming there time."

* * *

ADVERTISING THE CRUSADE IN RHODE ISLAND

UNDER instructions from the Trustees of the Rhode Island Convention the following series of weekly advertisements were written by the State Superintendent, the Rev. R. R. Hadley, and published simultaneously in three Rhode Island papers. The series started early in March and continued until Easter. A distinctive column head in black, with the words "Christ Crusade" and a cross in white, was used at the top of each advertisement. The total cost was a little under seventy-five dollars.

1

CHRIST CRUSADE

Program

Widespread presentation of the Universalist
Faith
and enlistment of
Workers
in a Christ Crusade to outlaw war,
Promote Peace,
exalt respect for law and secure through
Co-operation
with other religious forces throughout the world, a nobler
Brotherhood.
For information inquire at the nearest Universalist Church.

2

CHRIST CRUSADE

The First Citizen
of the Christian commonwealth came not to establish an aristocracy of saints, but to lead all men into the fellowship of life.
His Authority
is of one who knew how to live.
His Truth
is yours when you live it, and
His Leadership
will save when you follow.
Universalist citizens welcome your active co-operation.

3

CHRIST CRUSADE

Second Hand Opinion
like a second hand car, is of uncertain value. Study the evidence before you accept the verdict of others.
The Bible
is a collection of books on the
Evolution
of religious experience.
Universalists find it a
Trustworthy Witness
of the universal purpose in human life.
Every Man
can examine its evidence, and apply the verdict of his opinion.

4

CHRIST CRUSADE

Sin
always cheats the sinner.
But God tolerates no sin as incurable.
The Correction
of His love no man escapes. He will not rest until all have learned
His Way of Life.
Universalism is the gospel of unresting love.

5

CHRIST CRUSADE

Why
has "God made of one blood all people of the earth?"
Destiny
is indicated in the unity of humanity.
Man is Doomed
to live and work, everlastingly, in harmony with God.
Universal Salvation
is the inevitable goal of co-operative brotherhood. Applied Universalism will work.

6

CHRIST CRUSADE

An Adventure
in co-operative service, seeking closer relations with
All Liberals
who will unite in a world fellowship of the
Free Churches of Christ.
For literature apply to the nearest Universalist church or to
R. R. Hadley, State Superintendent, 250 Washington St., Providence.

7

CHRIST CRUSADE

Easter Assures Victory.
Universalists of Rhode Island invite your Co-operation. (Here followed a list of Rhode Island churches and pastors.)

FROM THE COMMISSION ON FOREIGN RELATIONS AND WORLD PEACE

Universalist General Convention

The Methodist Peace Platform adopted at Springfield, Mass.—

Expresses the determination to "outlaw the whole war system," as the "supreme enemy of mankind,"

Challenges America to lead the way in "a crusade for peace,"

Denounces "selfish nationalism and economic imperialism,"

Affirms that "conscription of wealth and labor must be the counterpart of any future conscription of human life,"

Declares for "an aggressive campaign to teach the nature, causes and consequences of war,"

Demands "immediate entrance of the United States into the Permanent Court of International Justice," and approves "participation of the United States in a league of nations,"

Calls upon "all people to avoid divisive and fruitless discussions and to unite their energies in this great crusade for a warless world,"

And authorizes the appointment of a commission "to call a conference of the religious forces of the world to consider the best plans and methods for making the impact of united Christendom against the evils we deplore."

This is perhaps the most comprehensive platform upon which Christians can enthusiastically unite.

Therefore, the members of the Commission on Foreign Relations and World Peace of the Universalist Church, having conferred by telegraph, hereby announce their acceptance of this platform as their own and urge the Trustees of the Universalist General Convention to respond to the invitation to participate in this proposed conference by appointing a delegation to attend.

Herbert E. Benton, Chairman,
Frank D. Adams,
Lucy D. C. Cushman,
John van Schaick, Jr.

* * *

THE GREATEST PROBLEM CHALLENGING HUMANITY

To All Universalists—Greeting:

An editorial in the *Universalist Leader* for May 17 announces the appointment by the Cabinet of a Committee on Foreign Relations and World Peace.

We Universalists talk much of the brotherhood of man. Just how much do our words mean? Are we determined to practise what we preach under all conditions and toward all people?

There are conditions in human society which at present make our theorizing little more than a mockery. Until these are removed Brotherhood is nothing but an iridescent dream.

One of these, and to me the worst, is war; and we must include all the passions, motives, endeavors, proclivities that eventually lead to war.

Is it not our duty as Universalists, as Christians, as Americans, to take the lead in banishing this monster from the earth?

Thus is Christianity applied; thus do we bring

nearer the fulfilment of the teaching of him whom we call our Master and who prayed that men might be one.

As the editorial affirmed, this is the highest patriotism. To save our nation from the futility, the awful cataclysm, of another war which would crush civilization, to bring our nation to devote its tremendous power and vast prestige to the potent task of securing the outlawing of war by international agreement, to make war a crime as piracy and dueling are crimes, this will be to prove that we are worthy descendants of the fathers and mothers who gave us our land, of those who in later years have defended and preserved it, and who bid us now "carry on" to still higher achievements.

I confess that the responsibility placed upon this committee seems to me staggering. May I take this oppostunity to plead that you shall give the committee the benefit of your thought, your desires, and prayers.

Personally I realize my own ignorance and unfitness. Yet so firm is my conviction that the abolition of war is the greatest problem that challenges humanity—since, as Lord Bryce said, "If we do not destroy war war will destroy us"—that I am eager to do all I can.

But you must help.

Will those who have this on their hearts, and I hope they are a multitude, write to any member of the committee, the Rev. John van Schaick, D. D., 176 Newbury St., Boston, Mass., the Rev. Frank D. Adams, D. D., 52 E. Palmer Ave., Detroit, Mich., Mrs. Henry I. Cushman, 26 Pitman St., Providence, R. I., and one more member to be appointed.

Yours for a speedy coming of peace on earth, good-will among men.

H. E. Benton,
Broad St. and Montgomery Ave., Philadelphia, Pa.

* * *

A GREAT LIGHT

To the Editor of the Universalist Leader:

If you keep on improving the *Leader* it will ere long become almost indispensable to open-minded thinkers.

The article on the virgin birth by Edwin C. Sweetser is like a great light shining in a hitherto very dark place. In my judgment this one article should remove the subject from the realm of controversy.

Good is coming from the discussion of Fundamentalism and Modernism, for it is bringing out sidelights that have been obscure in the past.

I am looking forward with much pleasure to the consideration of "The Image of God," by Dr. Sweetser, for which I am enclosing my check for one dollar and fifty cents.

Yours very truly,

Charles F. Lilley.

Elmira, N. Y.

* * *

THE DEITY OF JESUS

To the Editor of the Universalist Leader:

I am interested in your discussion of the Potter-Straton debate and your calling Straton a Unitarian. What is the best short treatise on the Deity of Jesus?

X. X.

"Was Jesus God? How Did He Come to Be Worshiped as God?" by the Rev. J. T. Sunderland, a pamphlet of twenty-nine pages, can be secured free by writing to the American Unitarian Association, 25 Beacon St., Boston, Mass. It is interesting, concise and complete. He interrogates (1) Reason or Common Sense; (2) the Bible); (3) History, Secular and Church; and (4) he endeavors to find the real origin of the idea that Jesus was God. The practical point he makes is that "not only loyalty to truth but also reverence toward Jesus and desire to make his life practically serviceable to men unite to urge the importance of the inquiry."

"So long as Jesus remained a man," he says, "the aim of his followers was to love him and follow him in deeds of helpfulness and mercy. When he became a god, all minds turned to the task of framing right theories about him. . . . Christianity became changed from love to belief, from conduct to speculation, from a life to a theology . . . with divisions, strifes, heresies, endless multiplication of sects, hatreds, religious wars, persecutions, untold bloodshed."

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MASSACHUSETTS UNIVERSALIST CONVENTIONS

Three days of almost steady rain did not make any material difference in the number of delegates and visitors to the 1924 session of the Massachusetts Universalist Conventions, which met in the Jewelry City of Massachusetts, Attleboro, from May 20 to 22. The city, its Chamber of Commerce, and several churches of other denominations contributed largely in many helpful ways toward making this session the most memorable for years.

On Tuesday, May 21, the Sunday School Association opened with a large attendance. The devotional service in charge of the Rev. C. H. Pennoyer was followed by the president's address and annual greeting to the Sunday schools of the state. Miss Mary Slaughter, field worker for the General Sunday School Association, gave a talk on "Class Dramatization," and the subject of "Early Birds" was well covered by Miss Bertha C. Porter. Following these two addresses, Mrs. Stella Marek Cushing demonstrated to the Convention just how Sunday schools should use the church music to make it most beautiful and most effective. The Rev. U. S. Milburn spoke on "Education through the Eye Gate," and led a discussion on visual training for Sunday school classes. During the intermission Murray Hall was crowded with delegates who wished to see just what other schools can do in the way of hand work, and the exhibition this year, under the direction of Mrs. Mary I. Chamberlain, was voted one of the best.

In the afternoon session, the official reports were read, covering the work of the president, secretary-treasurer and field supervisors, and greetings were given from the Attleboro Universalist Sunday school, by Dr. R. P. Dakin, superintendent, from the Sunday schools of Attleboro by Mr. Edward F. Thayer, from the State Convention by the Rev. R. K. Marvin, D. D., and from the General Sunday School Association by the president, the Rev. George E. Huntley, D. D. Mr. Samuel T. Cushing conducted the pledging from schools and individuals, and the creditable amount of $1,060 was written upon the blackboard for the work of the coming year. Three addresses were given at this session—"Special Days in the Church School," by Miss Beulah Cone, "Play as a Part of Religious Education," by Mr. Carl A. Hempel, and "The Place of the Sunday School in Japan," by the Rev. Hazel I. Kirk, recently returned from Japan. Three-quarters of an hour was devoted to Group Conferences, covering the work of the Sunday school from the Cradle Roll to the Home Department. The Sunday School Convention closed with the Mass Meeting in the evening, with a talk on "Jesus the Leader," by the Rev. Barron F. McIntire, and an address by the Rev.

John Smith Lowe, D. D., on "Religious Education and the Christ Crusade."

The following officers were elected for the coming year: President, Carl A. Hempel, Lynn; vice-president, Rev. U. S. Milburn, Everett; secretary, Mrs. L. C. Crocker, Lynn; treasurer, Arthur W. Coolidge, Norwood; directors, Mrs. R. H. Bird, Waltham, Charles Fowler, Roxbury, Rev. Isaac Smith, Lowell, Mrs. Irving Young, Norwell, Roland Ball, Cambridge; honorary director, Mrs. Caroline C. Barney, Lynn; field supervisors, Mrs. Mary I. Chamberlain, Medford, and Miss Elizabeth Randall, Franklin.

The session of the Woman's Universalist Missionary Society opened on Wednesday, May 21, with Miss Grace F. White presiding, and the Rev. Isabella S. Macduff in charge of the devotions. The recording secretary read the call for the Convention, and the appointment of the committees was followed by a vocal solo by Mrs. John Smith Lowe. Reports were received from the various departments, officers, and committees, with a report on the Clara Barton Guild by Miss Marion Whiting. Mrs. Hortense Raser-Hall rendered a violin solo, accompanied by Mrs. Florence Littlefield, organist for the day.

Following the luncheon period, Mrs. Maude Leighton directed an interval of song, and the Rev. C. H. Pennoyer conducted the devotional service. The roll call showed a large attendance, and the report of the credentials committee credited the session with a fine number of delegates. The Rev. Hazel I. Kirk gave the Convention address, on "Japan's Need and Our Opportunity." Rev. Isabella S. Macduff took charge of the pledging to the W. N. M. A. sinking fund, and upon a large white heart in the front of the church a tiny red heart was placed for each hundred dollars pledged. At the end of the pledging, fifty-five red hearts made a brave showing, and the total of $5,500 was announced as Massachusetts' contribution to the work of the larger organization. The reports of remaining committees and the election of the officers concluded the session.

The following officers were elected: President, Miss Grace F. White, Allston; vice-president, Rev. Isabella S. Macduff, Leominster; recording secretary, Mrs. Annie B. Coburn, Medford; corresponding secretary, Mrs. F. B. Wadleigh, Arlington; treasurer, Mrs. Elizabeth B. Willmann, Wollaston; trustees, Mrs. John C. E. Restall, Chelsea, Mrs. Albert J. Hanscom, Lawrence, Mrs. A. A. Wyman, Somerville, Mrs. George E. Huntley, Cambridge, Mrs. Ambrose Warren, Grove Hall, Miss A. Louise Barker, North Cambridge. District vice-presidents were also appointed.

At seven o'clock Wednesday evening, Victor A. Friend as president opened the sixty-fifth annual session of the Massachusetts Universalist Convention. Following the prayer by the Rev. C. Guy Robbins, D. D., of Lawrence, the official call was read by the secretary, and committees on Official Reports, Nominations, Elections, Religious Services, with the auditors and monitors, were appointed by the president. Harold E. Sweet, moderator of the Attleboro church, welcomed the Convention, and introduced Hon. George A. Sweeney, mayor of the city, who extended official greetings and gave the Convention, figuratively speaking, the keys of Attleboro. The Rev. George E. Leighton, D. D., formerly State Superintendent, and now minister of the First Church in Somerville, delivered the occasional sermon, taking as his text a part of Matt. 17 : 4—"It is good for us to be here." The Rev. Charles H. Pennoyer conducted the communion service, assisted by four deacons from the Attleboro church. The offering for the Ministerial Relief Fund amounted to $70.19.

The Council reconvened at nine a. m. Thursday, with Mr. Friend presiding, and the Rev. Clarence J. Cowing of Malden leading in prayer. Reports were received from officials and departments as follows: Executive Committee, Fellowship Committee, State Superintendent, Treasurer, Auditors, Nominating Committee, and Social Service Commission. Greetings from the General Convention were brought by Dr. Lowe and the Rev. Roger F. Etz; and messages from the auxiliary and allied organizations were received as follows: Doolittle Home, Dr. Charles Conklin, president; Universalist Publishing House, Dr. Harold Marshall, manager; Dean Academy, Prof. Arthur W. Peirce, principal; Bethany Union, Frank A. Dewick, president; Historical Society, Dr. John Clarence Lee, vice-president; Y. P. C. U., Miss Mary Slaughter, of the State Board. Mrs. James Harry Holden spoke briefly in behalf of the Clara Barton Birthplace, and Dr. van Schaick gave a short talk in regard to the work of the *Universalist Leader*.

At the afternoon session the report of the Committee on Official Reports occupied nearly all the time designated for the entire session. Resolutions were passed regarding a field worker for the State Convention, religious education, summer services, missionary points, and various other lines of church work, and some special recommendations in regard to international policies were the subject of much discussion. The Committees on Elections and Nominations also reported, and officers for the year were elected. The Social Welfare Commission, under the direction of the Rev. Charles H. Pennoyer, held a brief session at five o'clock, and the Universalist Comrades had a business meeting, with President Vernon A. Blagbrough in the chair.

The annual banquet was held in the vestry of Murray Church at six o'clock, and the thoughtfulness of the entertaining church was again manifested by special favors for the delegates. The "Murray Men's Minstrels" entertained during the banquet, and an Attleboro song leader conducted community singing. Mrs. Grace Morrison Poole of Brockton spoke on "Just Suppose," Dr. Lee S. McCollester brought the greetings of Crane Theological School at this time, as he had been unable to be present during the allotted time for the allied organization, and the Rev. Charles F. Patterson of Arlington gave the closing speech, taking for his topic "Something New"—a most interesting and diverting subject. The Convention closed at 8.30, and though the majority of the delegates were obliged to hurry for the train, their hurry did not lessen the feeling that never had they seen a Convention so well attended and so well cared for as this one of 1924.

Officers elected were as follows: President, Rev. C. Guy Robbins, D. D., Lawrence; vice-president, Frank L. Barnes, Waltham; secretary, Rev. Leroy W. Coons, D. D., Boston; treasurer, A. Ingham Bicknell, Esq., Boston; trustees for three years, Rev. Francis W. Gibbs, Fitchburg, Harold C. Haskell, Brookline; Fellowship Committee for three years, Rev. Fenwick L. Leavitt, Worcester; Publishing House trustees for three years, Charles F. Coolidge, Arlington, Joseph L. Sweet, Attleboro, Rev. Issac Smith, Lowell, Cornelius A. Parker, Grove Hall; preacher of occasional seromn, 1925, Rev. George W. Penniman, D. D., Monson; place of meeting, 1925, Beacon Church, Brookline.

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JOSEPHUS DANIELS SUGGESTS A SLOGAN

"Thou shalt not kill" is the 1924 campaign slogan most needed, according to the ex-Secretary of the United States Navy. Naval experts should have offered this advice long ago. However, we must rejoice that even at this belated hour such high sentiments appear. While Mr. Daniels is making such suggestions many Governments of the world are making every effort to nullify this particular Commandment. "Thou shalt not kill" is a good principle, but some Governments are not paying much attention to it. If security came *via* the route of an armed peace, war would have ended generations ago. But some Governments have not learned the lesson and the people have not told them to stop squandering the people's money in preparing for new wars, so it seems that we are to have another war later on. "The metal beast" is being primed up and some day in the future will once more tear humanity to bits. "Thou shalt not kill" is a good motto not only for 1924 but for all time. Let us hope that it reaches the hearts of all those who are calling out for more naval bases, more men in the army, more boys in compulsory military service, more battleships, more guns, more money for preparedness. All honor to the present British Government for halting the building of a large naval base at Singapore.—*Federal Council Bulletin.*

Young People's Christian Union

Conducted by Granville Hicks

IS YOUTH RADICAL?

All the talk about youth movements has probably given a good many people the impression that American young people are incurably radical. Nothing could be farther from the truth. Only a month ago I attended a luncheon where I was one out of three under forty. It was the most radical gathering I have been in for months. Practically every one there was convinced that our social order was headed for the rocks. They didn't advocate a bloody revolution, it happens, not because they thought there was nothing to overthrow, but because they didn't believe in that particular method. They talked more pessimistically about the present state of things and more hopefully about the possibility of change than any bunch of college students I have ever heard.

Whatever may be true of European youth, American youth is conservative. College students of to-day are for the most part either staunch supporters of the *status quo* or they are too *blase* to worry about anything. In the small colleges of the kind described in "The Plastic Age" radicals are considered queer birds to be either suppressed or left strictly alone. In a few of the larger institutions it is very good form to scoff at things as they are—and also at all proposals for change. That is what is known as being broad-minded. As for the young people outside college, with the possible exception of the few actively bound up in the labor movement, they are mostly good one hundred per centers, and since they have not had the benefits of courses which display the innumerable fallacies of socialism they are a little worried about radicalism in general and Red Russia in particular.

Of course there is always some one who points out jazz parties, wild auto rides, liquor drinking, and petting, and shrieks out cries of woe concerning the awful fate in store for these wild young people. Such lamentations are not without foundation, nor are the fears of Mrs. Grundy wholly unjustified. But that is another story, as Kipling would say, and though a very interesting one, it has nothing to do with radicalism.

There are liberals, presumably some in every college; there are even radicals, using the word in its narrower sense; but there aren't many. Their absence is probably a symptom of the intellectual sterility of American life. And if people object to the word intellectual, I can just as well use either moral or artistic. Radicalism of the half-baked variety may very well find its source in some kind of mental unbalance, but the calm, sane radicalism which recognizes defects and seeks to remedy them usually requires a moral fervor against present injustice, an esthetic appreciation of what might be, and an intellectual devotion to the cause of making the possible the real. Until the millennium comes, the absence of such radicalism will be a mark of the failure of school and church.

Youth is naturally associated with radicalism of the kind described. The very fact that it has not yet made its compromises, has not delivered over hostages to things as they are, gives it a freedom which it may abuse but which makes it a great potential force for progress. Before the war the young people of Europe were always to the fore in social and political movements, making many mistakes but providing a dynamic in the securing of important reforms. Their exploits since the war have been reported at length in all our magazines. Their record is on the whole one of radicalism. In this country "our young radicals" are usually well over forty.

Young Pacifists

Only one group of dissenters has succeeded in making itself audible. Perhaps the pacifists do not deserve the name of radicals, but it is sure that they will receive it. And if a radical is really one who gets to the root of a thing and is in popular parlance one who refuses to conform to accepted views, then on both scores the pacifists qualify.

The pacifist movement has grown rapidly, it would seem. Many young men and young women who were swept off their feet by the war have taken time, these last five years, to think things over. They have concluded that war is absolutely wrong as a method, and they have refused to have anything to do with it. Many put their decision on a strictly Christian basis; others are motivated by ethical, social, or economic reasons. Several hundred of them have formed the Fellowship of Youth for Peace, which was described in these columns not long ago. This organization is growing steadily, and is carrying on a constant agitation to keep the problem of war before the minds of young people in and out of college.

The *Boston Herald* remarked editorially not long ago that youth and pacifism is a May-November match, but such a statement ignores the fact that a struggle for peace may be as much a challenge as a struggle in war. The five hundred Methodist students who assembled in Louisville last April probably felt that they were up against a more serious proposition than the actual problems of war could ever raise. Paul Hutchinson, writing in the *Christian Century*, described how they had come, some of them hiking, one girl using money it had cost her ten per cent interest to borrow. Seventy-nine took the straight pacifist stand, 106 took the opposite stand; 141, "most of whom probably would not have considered pacifism a possibility for a true American a few months ago," were so undecided that they would not commit themselves one way or the other.

Perhaps, too, the much-talked-of thirty-eight at Northwestern University feel that they have tackled a job that is worthy of their best. With the remainder of the university arrayed against them, with President Scott forbidding them to listen to an English conscientious objector on the campus, they are likely to imagine that standing up for their ideals is not an easy matter. The experience with vicious reporting which the Epworth League of Evanston, home of Northwestern, underwent is another indication that the way not only of the pacifist but of any one conscientiously seeking peace will not be strewn with roses.

Devere Allen, writing in the *World To-morrow*, has an interesting comment on the recent spread of pacifism among young people: "Here is a group to which timidity seems alien; and the very fact that their struggles have been dramatized by the conservative forces who oppose them, brings out the truly youthful spirit that the group possesses in a striking measure. If the youth of this country are ever to be stirred from a slumbering content or that dilettante liberalism which is only next-door neighbor to it, such a bold and daring movement will do the trick."

For the Quiet Hour

Consecration is not something done once for all, but is a maintained habit of the soul. A consecrated day is a framework ready prepared, in which God alone has to act in us, and through us.

Adolph Monod.

Let us make sure of consecrating to God by prayer and a good intention the more considerable duties of the day. Let us strive at all periods, whether of work or refreshment, to realize His presence and the great end for which we are living. We shall find by degrees that the main business of the day, if done with pure intention, will lead the smaller duties in tow, like long boats following in the wake of a man of war.

Edward M. Goulburn.

If the kingdom of heaven is associated with the law of growth, then it must proceed silently. I know of no growths that are noisy; the great oak makes no noise as it strengthens itself with the growing years. So it is with the kingdom of heaven; it grows silently in the heart, yet men take knowledge of the enriched character of the expanded mind, of the nobler tone, of the broader generosity, and they say, "This is growth in grace."

Joseph Parker.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

SUMMER INSTITUTES

The time for our Institutes is close at hand. Chattanooga, Tenn., leads off, June 20-29, as previously announced.

Ferry Beach, Me., July 21-26. Rev. Hazel I. Kirk will present "Ming Kwong, City of Morning Light." Miss Beulah Cone will present "Adventures in Brotherhood." Mrs. Ethel M. Allen will present Methods.

Murray Grove, N. J., July 28-Aug. 2. Rev. Hazel I. Kirk will present "Ming Kwong, City of Morning Light," and Mrs. Ethel M. Allen, Methods.

Let us not forget the Interdenominational Conferences: Chambersburg; Pa., June 27-July 5, and Northfield, Mass., July 14-22. It is in Northfield where our Universalist girls meet in Camp Murray for a most delightful week. This year the camp will be under the leadership of Miss Georgene E. Bowen, 183 Weybosset St., Providence, R. I. Write her of any girl you know who might like to attend.

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LETTERS FROM OUR SOUTHERN WORKERS

Recently, a local chairman of Southern work wrote to Rev. Dwight A. Ball and Rev. Harry L. Canfield for letters telling of their work, and the appeal was promptly answered. Later, these same letters happened to reach our Boston office, and our secretary made the following suggestion: "These letters are so interesting, why not mimeograph them for use in all our local organizations?"

Many of our home folks wish to have a recent word to give in the local meetings, and this is most commendable; it increases the interest at home, which means better support for the field, *just what we want.* But why should the missionary be obliged to write the same thing several times, should there be a number of requests, when the same letter would answer for all, by having it mimeographed?

Our missionaries are always willing to keep us informed, and never a murmur have I heard because of these calls, but let us help them by securing these letters through the W. N. M. A. office, 176 Newbury St., Boston, Mass.

The above letters may be had on request as well as one from Rev. Hannah J. Powell, and arrangements are being made to have letters from *all* the Southern workers available and of recent date, so remember they are awaiting your call.

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CAN YOU MATCH THIS GIFT?

Dear Mrs. Allen:

I am the widow of a Civil War veteran and thought I could spare this month's pension check to help in the work of the W. N. M. A.

I keep in touch with this work through the columns of the *Leader*, of which I am an endowed subscriber. The Universalist faith is a great comfort to me as I am nearing the sundown of life, being nearly seventy-nine years of age and confined to the house a good bit of the time with rheumatism.

My preference would be that this money be spent for your work in North Carolina, but if in your judgment the need is greater in some other place, use it for that purpose.

That the work of the W. N. M. A. may be blessed with a widening of our comforting faith is the prayer of

Yours sincerely,

A letter of this kind certainly is a challenge to many of us. If we have the faith of this dear woman, are we living up to it as she is?

* *

CALIFORNIA

The state president, Mrs. Masseck, writes, "We have strained every nerve to pay up *all* of our apportionments, and I am very proud to say that we have a clean slate and $100 in the sinking fund."

Another fine example! The states are showing a fine spirit in meeting the apportionments. Present indications are that more states will stand in the *paid* column than last year, and the Executive Board appreciates the efforts being made to do this. It is especially commendable of those states, far removed from Headquarters, as in the West and South, where official visitors, who bring inspiration, are not frequent.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

Fun at Ferry Beach. The recreational side of life will not be forgotten at our great Convention. There will be "just enough" jolly times on the beach, in the grove and the pavilion. Mr. Hempel, Miss Slaughter, Miss Kirk, Mrs. Cushing and other smiling folks will help every one to be merry.

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SPECIAL WORD FROM MR. COLCORD

Rev. Elmer D. Colcord, of 43 Berkeley St., Springfield, Mass., is the efficient secretary of the Ferry Beach Park Association. He urges that all who expect to attend the National Convention, which opens on July 6, apply without delay for their accommodations. He says, "First come, first served, and pot-luck for the late ones." Favor both yourself and the Association by writing at once for your reservations. Enclose a dollar for your Ferry Beach Association membership, which is required of all guests.

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SOMETHING SEEN AT ATTLEBORO

A great many highly encouraging things were seen at the Attleboro Convention of the Massachusetts Universalist Sunday School Association, most of which undoubtedly will be reported by other pens. What would have astonished a visitor who had been asleep as long as Rip Van Winkle was the fact that a varied program lasting from early morning until late at night was carried through entirely with talent from our own denomination. "Can it be that these are all our own people" was asked over and over. Imported speakers could have given nothing better of either instruction or inspiration. Here is one more indication of the fact that we are developing in our own churches a corps of leaders, who understand our peculiar needs and are thoroughly competent to speak with wisdom and power.

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MR. RATCLIFF'S TOUR

Rev. John M. Ratcliff, our superintendent of Social Service, expects to do some practical work this summer by taking a company of boys for a forty-day automobile tour. His car attracted great attention at the Attleboro Convention. It consists of a Ford truck with a utility top which gives beds, tables, refrigerator, lighting outfit, cooking outfit and everything necessary for comfort. Mr. Ratcliff's address is 68 Dane Street, Beverly, Mass. His slogan adopted for the trip is "Better Americans by Seeing America."

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STATISTICS FROM SUFFOLK

The Suffolk Normal Training School is not a little institution. Some people think that it is, but, as a matter of fact, it has had an average of 277 boys and girls for the last twenty years. That means that 5,540 young citizens of the South have been better prepared to vote intelligently and work efficiently. Of the graduates about one half are now married and are "making good" in their communities. A good judge says, "A true spirit of thrift, industry and character building has been permanently instilled into the lives of the students and community." This will be interesting to the Universalist schools that have been giving so liberally for our American missionary offering.

Among Our Churches

Church News and Interests

PERSONALS

Rev. Otto S. Raspe of Waterloo, Iowa, has accepted a call to the First Church in Cambridge, Mass.

Mrs. James Harry Holden addressed the Massachusetts State Convention on Clara Barton, announcing that the Clara Barton Home will be opened this summer to a limited number of paying guests.

Rev. Roger F. Etz delivered the address recently at the grave in Townsend, Mass., of Henry Price, founder of "duly constituted Masonry" in America. Mr. Etz is chaplain of the Lodge which takes its name from Henry Price. His address was highly commended.

Hon. Roger S. Galer, Miss Mary Slaughter, Rev. Pliny Allen and Rev. Laura Bowman Galer will constitute the faculty of the Galesburg, Ill., Institute to be held July 21-25.

Rev. F. W. Gibbs, Mr. Carl A. Hempel, Rev. A. Gertrude Earle, Mrs. Mary I. Chamberlain, and Mrs. Sarah Morgan Mercer will constitute the faculty of the Institute at Barre, Vt., to be held August 31-Sept. 5.

James Poor of the Charlestown parish was given a banquet by the Lodges of Charlestown on the sixtieth anniversary of his being made a Mason.

New Jersey

Newark.—Rev. Henry R. Rose, D. D., pastor. The year, soon to close, has been the greatest in the history of the Church of the Redeemer. Never have all the auxiliary societies been so active, consecrated and prosperous as the past season. The Ladies' Aid Society, the Clara Barton Guild, the Missionary Society, the Senior and Junior Christian Union have met week after week with large attendance, and have rendered splendid philanthropic service in and beyond our city. The Sunday school has been directed by our new superintendent, Mr. Elwood Brinker, one of the rising young men of the Universalist denomination. Its kindergarten numbers over twenty-five. Sixty-five of them surrounded Dr. Rose on the pulpit as a closing feature of the Easter service. They made a beautiful picture in their light clothes, each one holding a potted plant. Easter found the church crowded to the doors. Hundreds were turned away. Twenty members were given the right hand of fellowship. At the Good Friday service over three hundred took communion. The Sunday Illustrated Dramas have drawn over twenty thousand people, more than half of them men, especially young men. The collections will reach fully $2,500. But better than that, hundreds have come from our evening audiences into our regular morning congregation. Some of our best workers are recruits from the Sunday lectures. Our morning attendance has filled the church Sunday after Sunday, and this in spite of the down town location. The ladies of the church are a part of the backbone of the Metropolitan Woman's Alliance. In fact, although our church is located in New Jersey, our people, young and old, are very active in all the organizations and affairs of the New York Metropolitan district. We are happy in knowing that our church is recognized as a great factor in the best life of Newark and that its pastor is called upon for all the important public functions.

New York

Watertown.—Rev. Harry Westbrook Reed, D., D., pastor. This church will hold its morning service at 8 o'clock instead of 10.30 during the month of June. The plan was proposed by Dr. Reed, and unanimously adopted by the congregation. It was also approved by the deacons. The church will be closed during July and August.

Canton.—Rev. Harry Adams Hersey, pastor. The annual meeting in May was attended by a large number of members who gathered at the tables for the annual parish supper and remained to listen to the reports. The reports showed the entire church in excellent condition and well organized. Dr. Payson gave an informal report of his ministry for ten months of the year. The pastor gave a detailed report of eight weeks of the present pastorate and outlined some of his plans for the future. Three new members were elected to the board of trustees. The outstanding event of the evening was the presentation of a large bronze memorial tablet to Dr. Payson. The presentation was made by Dr. Atwood in behalf of the parish.

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FERRY BEACH NOTES

Houses officially open the afternoon of July 4. Do not without special arrangements come before this date. The president and family will be at Ferry Beach after June 22. Correspondence may be addressed to them there. All parcels post packages to be addressed to Ferry Beach Park Association, Saco, Maine, rural delivery. All letters to Old Orchard, Maine, care Quillen House.

Rev. Arthur Wilson will be clerk of the hotels. He will be at Ferry Beach after July 3.

Rev. E. D. Colcord will care for the correspondence, receive money, and do the secretary's general work. The president has general charge and these three are in charge of all house matters.

Rev. Harriet Baker Robinson will be Dean of Women the week of the Y. P. C. U. and will be in charge of the girls' dormitory all the time, and of the girls who work. Mrs. Rowland returns as housekeeper, assisted by Mrs. Roberts of New Madison, Ohio, and Miss Carrie Chapin of Monson, Mass. It is expected that Mrs. L. J. Allbee of Springfield, Vt., will be in charge of the dining room.

A trained dietician will supervise the kitchen. The former popular pastry cook, Miss Carrie Beckley, returns this year. These are all our people and Ferry Beach is grandly co-operative.

Mrs. Cary will not return to have charge of the W. N. M. A. Institute. She expected to do so, but the officials of the W. N. M. A. decided otherwise. Mrs. Ethel M. Allen has the Institute in charge.

The Annual Meeting has been a matter of discussion. The board acting under the clause which allows them to change the dates of the meeting in case of necessity, have set the date for Thursday, July 10, at 1.30 p. m.

During the first and third weeks Mrs. Arey of Cambridge will give free lectures on Spiritual Culture and Applied Psychology. This will interest the many who heard her last year.

Owing to change of dates and arrangements of program, we are losing some patronage. The Ferry Beach management felt that it was best for all concerned to allow the present arrangement and call upon all loyal people to do their utmost to make the season a success. Come anyhow. Co-operate as in years gone. There is the finest program of all the years awaiting you.

W. R. Rowland.

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UNIVERSALIST HISTORICAL SOCIETY

At the 90th annual meeting of the Universalist Historical Society on May 20, Dean Lee S. McCollester of the Crane Theological School, treated at length of the two Kings, father and son, in a masterly way. His manuscript is being revised and will be published.

Other speakers were Mayor Stephen S. Bean of the city of Woburn, Miss Florence Cushman of Belmont, a granddaughter of Thomas Farrington King, and Miss Ellen Crafts, who gave reminiscences of his widow, Susan Starr King, also Dr. John Clarence Lee and Mrs. Lee of Gloucester. A book was shown by Miss Hall which in April, 1837, was given by Thomas F. King to her mother, Martha Frothingham, daughter of James K. Frothingham, who in 1838 administered on the donor's estate in the Probate Court. Interesting letters were received from Thomas Farrington King's grandson, Prof. Clarence King Moore of Rochester University, also from John Warren Johnson, president of the Woburn National Bank.

Notable among accessions to our Historical Collections is the rare "General Epistle of 1808" of the "General Convention of the Universalists in New England and Elsewhere."

Hosea S. Ballou, president, was in the chair.

The officers were re-elected, as follows: President: Hosea S. Ballou; vice-president, Rev. John C. Lee, D. D.; secretary, Vinton A. Sears; treasurer, Llewellyn D. Seaver; librarian, Rev. Lee. S. McCollester, D. D.

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THE LANTERN AT MURRAY GROVE

There is a first-class stereopticon at Murray Grove with equipment for using it either in the hotel or the church. The summer pastor, Rev. Helene Ulrich, has borrowed several of the brief lectures owned by the General Sunday School Association and plans to use them in connection with devotional meetings. She hopes also to have more ambitious lectures on subjects of general interest.

* *

TRIBUTE TO DR. PAYSON

Seventeen years of faithful and distinguished service as pastor of the Canton, N. Y., Universalist church have rendered Rev. James Milford Payson, D. D., "a man to all the country dear," pastor or minister indeed, not only to the Universalists of Canton, but also to a wide circle of friends in the North Country. Upon his recent retirement from the Canton pulpit, that he might devote time to special interests, in addition to continuing in his exacting duties as secretary and teacher in the Agricultural School, his parishioners and friends decided to honor him, and to commemorate his work, by presenting him with a fitting memorial.

A bronze tablet, 24 x 36 inches, was designed, and the inscription composed by President Sykes, long-time friend and parishioner of Dr. Payson. The tablet arrived on the date of the annual meeting, May 16, and was skillfully concealed until Rev. Harry Adams Hersey, Dr. Payson's successor, told him that Dr. Atwood had something to say to him on behalf of the people. Dr. Atwood in a felicitous address then presented the tablet. Dr. Payson was taken completely by surprise and confessed that his emotions were such that he would have to defer saying more than a few words of deep appreciation.

The inscription on the tablet reads:

To James Milford Payson, D. D.,
Minister of this church for seventeen years,
1893-1904; 1918-1924.
Inspiring Preacher and Educator
Comforter of the Sorrowing
Sympathetic Friend of Youth and Age
Public Spirited Citizen
This Tablet is Dedicated by
Admiring Friends and Parishioners.

The following week the tablet was mounted on the church wall and on Sunday, May 25, it was dedicated with special ceremonies.

Dr. Sykes offered the prayer, Prof. Edson R. Miles led the reading of the dedicatory sentences, and the sermon, on "The Tree-Like Man," was delivered by Rev. Harry Adams Hersey, from Psalm 1 : 3, "He shall be like a tree planted by the rivers of water," and from Joyce Kilmer's poem, "Only God can make a tree." A large congregation, including friends from a distance, was present and helped to make the day a notable one.

* *

UNIVERSALIST YEAR BOOK

The "Universalist Year Book" for 1924 is now on sale. It includes, besides the denominational directory and statistics corrected up to date, the annual reports of the General Convention held in October and of all auxiliary organizations. A new feature of this Year Book is a directory of Universalist Headquarters printed for convenience on the inside of the front cover. A form of devise or bequest has also been added in response to the many requests which have come in.

The Year Book is obtainable at the office of the Secretary of the General Convention at the price of $1.00, or 50 cents for ministers.

* *

A NEW ORGANIZATION IN GEORGIA

At the Universalist State Convention held at Winder, Ga., last August, Rev. Ernest Bowden of the Atlanta church suggested a federation of the liberal women of Georgia, but there were so few organizations that were functioning that it was deemed advisable to organize a state association in Georgia, Mrs. D. T. Barnes of Canon being appointed director to bring this about. As a result of her efforts a Women's Meeting was held at Canon on May 10 last at which the organization was effected with the election of the following officers:

President, Mrs. John W. Rowlett, Atlanta; vice-president, Mrs. Eujene Cox, Camilla; secretary, Mrs. D. T. Barnes, Canon; treasurer, Miss Vera Parker, Winder; historian and parliamentarian, Mrs. Ira J. Freeman, Atlanta; trustees, Mrs. J. F. Bowers, Canon, Mrs. E. O. Authing, Columbus.

Among the speakers were Rev. and Mrs. J. W. Rowlett of Atlanta, Mr. Bowden being unable to attend because of Mrs. Bowden's illness; Rev. and Mrs. Francis Bishop and Mrs. Fosher of Montgomery, Alabama, and Mrs. McGowan of Chapman, Alabama. Women attended from Winder, Royston, Lavonia, Atlanta, Toccoa and Canon, Ga., while a lady in Beaumont, Texas, and several from North Carolina became "isolated" members, the latter being present also. A reception in the evening at the leading hotel and a young people's rally added greatly to the enjoyment and helpfulness of the meeting, which was altogether a great success and promises enlargement of the work of the Liberal Church in the state.

* *

SOUTHERN UNIVERSALIST YOUNG PEOPLE'S INSTITUTE

All prospective students are urged to reach Chattanooga Friday morning or early in the afternoon, in order to be present when the Institute assembles at 7.30 Friday evening, June 20.

Seven lectures on "The Pupil" and seven Mission Study talks will be given by Rev. Katharine Haskell Ball, of North Carolina. Seven lectures on "The Teacher" and also on "The Training of the Devotional Life" will be given by Rev. Mrs. Rowlett, of Atlanta, Ga. Seven lectures on "The Origin and Development of the Bible" and "The Life and Teachings of Jesus" will be delivered by Rev. F. B. Bishop, D. D. Seven lectures on "The Organization and Administration of the Church School" will be ready for use by the Rev. George A. Gay in case there is a demand for them. Three lectures on topics related to the Christ Crusade will be delivered by Rev. John Smith Lowe, D. D., and three lectures on the Business of the General Convention will be presented by Rev. Roger F. Etz. Dr. Lowe will also preach Thursday and Friday nights in the Court House Auditorium, and Sunday morning at the church. He will be heard Sunday night, June 29, in the old Universalist church at Chickamauga, Ga., where the Q. H. Shinn Memorial was born. Dr. Bishop and Mr. Etz will also preach, the former delivering the opening sermon Sunday, June 22, and the latter speaking in conjunction with Dr. Lowe on Thursday and Friday nights. Sunset Services will be held as follows: Saturday, June 23, at Cameron Hill, speaker, Rev. W. C. Duke, of Alabama; Sunday, at the home of Dr. C. H. Gurney, Mission Ridge, speaker, Mrs. Rowlett; Monday, Lookout Mountain, speaker, Mrs. Ball; Wednesday, Signal Mountain, speaker to be announced. The Convention Banquet will occur Saturday, June 28, at 7, and the speakers will include Dr. Lowe, Mr. Etz, Haney Summers, Mr. Duke and others, with Rev. D. A. Ball, of North Carolina, as toastmaster. All students and friends are asked to remain until Monday so that we may make the meeting at Chickamauga one long to be remembered for large attendance and great interest. On Sunday, June 29, the entire group will journey to the farm of R. F. Smith, Ringgold, Ga. Lunch will be served at 5.30, and we will then travel by auto to Chickamauga, a few miles distant, for the evening service.

If a sufficient number of our ministers attend the Institute we will arrange a series of ministerial conferences with Dr. Lowe and Mr. Etz in charge.

The young ladies attending the Institute will live in the home of the Rev. George

A. Gay, 1700 Kirby Ave., with Mrs. Gay, Mrs. Ball, and Mrs. Rowlett as advisers and friends. The young men will be housed in the church, with Dr. Gay and Dr. Bishop and Mr. Ball in charge.

A Dixieville Union will be organized for the work of the Y. P. C. U., and special conferences on the work of the W. N. M. A. will be arranged if the women of our Southern churches attend in sufficient numbers to warrant this undertaking.

Our people throughout Dixie should understand that the Universalist General Convention, the Women's National Missionary Association, the General Sunday School Association, the Y. P. C. U., and the Q. H. Shinn Memorial Church are investing a large amount of money in this Institute in order to help our cause in the South to the utmost. For that reason we are appealing to our young people, to our men, to our women, and to our preachers to make a special effort to attend this session. The good that we would do can not be accomplished unless the attendance is large and representative. Our program is planned to meet the needs of adults as well as young people, and we are anticipating a memorable gathering.

All who intend to come should notify Rev. George A. Gay, 1700 Kirby Ave., Chattanooga, Tenn., at once.

If you wish to take several of the courses and to enroll as a regular student and avail yourself of the special rates for students ($10.00 board and room and $1.00 enrollment fee) so state in your letter. If you are coming for the lectures by Dr. Lowe and Mr. Etz which begin Thursday, June 26, you must make special reservations, but should notify Dr. Gay so that he may know how many people to expect. You will find excellent hotel accommodations either at Hotel Patten, Read House, Signal Mountain Inn, Park Hotel, Hotel Annex, Austin Hotel. Meals will be served at the church at the rate of $1.00 per day, or 35 cents per meal. (We hire a regular cook for this service and the meals are carefully planned and well served.)

Let us determine now to make the Chattanooga Institute of 1924 an outstanding success in every way. Your attendance is most important!

* * *

FAREWELL SERVICE FOR THE NEW JAPAN MISSIONARIES

The meeting of the Mohawk Valley Association at Little Falls, N. Y., on June 11 will take the form of a farewell service to Rev. and Mrs. H. M. Cary before their departure for Japan. It is fitting that such a service should be held in the church where they have labored so long and in the district in which Mr. Cary has been closely connected with the various parishes as District Superintendent. Representatives of the Board of Foreign Missions, the General Convention, the Japan Mission and the local association will be present to voice the appreciation of the whole Church for these devoted people. It is hoped that a large attendance of the people from the parishes of the section will be present that they may say "Godspeed" to Mr. and Mrs. Cary as they go on this great adventure of faith and service.

* *

Notices

IOWA UNIVERSALIST CONVENTION

The 82d annual session of the Iowa Universalist Convention will be held in Waterloo, Ia., June 10 and 11, 1924. Each parish is entitled to five delegates and one additional delegate for each 25 members and one delegate from each auxiliary. Visitors will also be welcomed.

O. G. Colgrove, Secretary.

* *

DENOMINATIONAL CALENDAR

June 10-11. Iowa Convention, Waterloo.

June 14. Maine Universalist Comrades, State Banquet, Fairfield.

June 20-26. Ohio State Convention and Auxiliaries, Columbus.

June 23-26. Vermont and Province of Quebec, State Conventions and Auxiliaries, St. Johnsbury, Vt.

June 20-29. Southern Young People's Institute, Chattanooga, Tenn.

July 6-12. General Sunday School Association Convention and Institutes, Ferry Beach, Me.

July 12-20. Y. P. C. U. Convention, Ferry Beach, Me.

Sept. 22-24. Maine State Convention and Auxiliaries, Gardiner.

* *

GENERAL SUNDAY SCHOOL ASSOCIATION

Official Call

The twelfth annual convention of the General Sunday School Association of the Universalist Church will be held at Ferry Beach, Maine, on July 9, 10, and 11, 1924, for the transaction of any business that may legally come before it. Important policies for the coming year are to be determined. In connection with the convention an institute is to be held from July 6 to July 12, and there will be lectures and entertainments throughout the week.

Carl A. Hempel, Secretary.

* *

FERRY BEACHERS AND FRIENDS

Stop! Look! Read!

Twelfth Annual Sale of the Ferry Beach Park Ladies' Aid July 8.

Useful and fancy articles solicited.

Address after July 1,

Martha J. Marshall,
Saco, Maine

Ferry Beach Park.

* *

MURRAY GROVE ASSOCIATION

38th Annual Session July 12-Sept. 1

Preachers at the Sunday morning services are as follows:

July 13, Rev. Helene Ulrich.

July 20, Rev. Arthur W. Grose, D. D.

July 27, Rev. W. H. McGlauflin, D. D.

Aug. 3, Rev. George E. Huntley, D. D.

Aug. 10, Hon. Roger S. Galer.

Aug. 17, Memorial Sunday, Rev. L. Ward Brigham, D. D., and Rev. Frank Oliver Hall, D. D. Memorial service 2. 30 p. m.

Aug. 14, Rev. Francis A. Gray, D. D.

Aug. 31, Rev. Hal T. Kearns.

Mornings of the week beginning July 28 will be devoted to the Women's Missionary Institute. Faculty, Mrs. Ethel M. Allen and Rev. Hazel I. Kirk.

Week beginning Aug. 4, Sunday School Institute. Faculty, Dr. George E. Huntley, Hon. Roger S. Galer, Rev. Laura Bowman Galer, Mrs. Nellie E. Friend, Rev. Hazel I. Kirk.

The annual meeting will be held Aug. 14.

The annual Fair will be held Aug. 15 and 16, afternoon and evening.

The week of Aug. 17 will be devoted to general denominational matters, in charge of Dr. John S. Lowe, with speakers at the morning sessions as follows:

Monday, Rev. Harold Marshall, D. D., Rev. A. W. Grose, D. D. Tuesday, Rev. James F. Albion, D. D., Rev. John Smith Lowe, D. D. Wednesday, Rev. Charles H. Pennoyer, Rev. William Wallace Rose. Thursday, Rev. Roger F. Etz, Rev. Frank D. Adams, D. D.

The Y. P. C. U. Institute will be held the last week with "Jubilee" Labor Day.

There will be ample opportunity for rest and recreation, with tennis, croquet, bathing and sailing.

Resident pastor, Rev. Helene Ulrich.

Applications for rooms should be addressed to Mrs. Edgar W. Knights, 150 Stuben St., Brooklyn, N. Y. After July 10, Murray Grove House, Forked River, N. J.

* *

Y. P. C. U. ANNUAL CONVENTION

Official Call

The thirty-sixth annual convention of the Young People's Christian Union of the Universalist Church (incorporated) will be held at Ferry Beach, Maine, beginning at 7.30 p. m., July 12, 1924.

This meeting is for the purpose of receiving reports and for the election of officers for the ensuing year, and for the transaction of any other business that may legally come before it.

Edgar T. Williams, Secretary.

* *

BARNSTABLE ASSOCIATION

The Barnstable County Universalist Association will hold its annual Rally on Sunday, June 8, 1924, in the Orleans church. Service at 10.45 a. m. Preacher, Rev. John Smith Lowe, D. D.

A cordial invitation is given to all Universalists on the Cape.

Basket lunch. The ladies of the Orleans church will serve coffee in the parish house at 12 m.

Thomas Cross, President.

Elizabeth Nickerson, Secretary.

* *

CAMP MURRAY

Northfield, Mass., July 14-22, 1924

For girls and young women of the Universalist Church, in connection with

Conference of Women's Foreign Missionary Societies

Board and tent room, $12. Registration fee, $2.

Send application for registration to

Miss Georgene E. Bowen, Camp Leader,
183 *Weybosset St., Providence, R. I.*

THE BETHANY UNION FOR YOUNG WOMEN

A Universalist Institution

14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $7.00 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Pacific School of Religious Lib. July 28th erals

Crackling

James, according to *Harper's Magazine*, had been led home by the village constable for "shooting craps."

His mother, Mrs. Jones, a pious churchwoman, loved her Jimmie, but she had a very vague notion of crap shooting.

"Jimmie dear," she gently upbraided him, "I'm shocked and grieved. To think that a son of mine should be a criminal! It's terrible, Jimmie! Shooting craps—Why, don't you know those little creatures have just as much right to live as you have?"—*Outlook.*

* *

The good pastor was attempting to reconcile two contending parishioners who were engaged in an angry dispute on the subject of the location of the new church and burying-ground.

One of them said, "I'll never be buried in that burying-ground as long as I live and breathe."

"Well," replied the other, "if the Lord spares my life, I will."—*Exchange.*

* *

Mr. Altalk was a very poor speaker; and after his oratory had run on for over an hour, some of his audience began to leave. As one man slipped out of the doorway, another, who had waited outside, asked hopefully:

"Has he finished?"

"Yes," said the first sufferer, grimly. "Long ago; but he won't stop."—*Good Hardware.*

* *

First Attorney: "Your Honor, unfortunately, I am opposed by an unmitigated scoundrel."

Second Attorney: "My learned friend is such a notorious liar—"

Judge (sharply): "The counsel will kindly confine their remarks to such matters as are in dispute."—*Virginia Reel.*

* *

Wife (in back seat): "Henry dear! You mustn't drive so fast!"

Husband: "Why not?"

Wife: "The motor policeman who has been following us won't like it."—*Judge.*

* *

Jackson: "I have a Ford; what car have you?"

Everett: "A Packard."

Jackson: "Well, that's a good car, too!" —*O. E. R. Bulletin* (*Ottawa*).

* *

The Boss: "What's this item on your expense account, 'Overhead expense, $5?' "

The Traveling Salesman: "That was an umbrella I bought."—*Exchange.*

* *

"How do you like your efficiency expert?"

"Fine! He says I have too much work to do."—*Life.*

* *

As a failure prohibition stands side by side with matrimony, the U. S. A. and human life.—*Boston Herald.*

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The book is illustrated with pictures of the exterior and interior of the old church. There could be no finer souvenir for any native of New England, and the farther wandered they may be the more they will appreciate it.

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